THE PEACE-MAKER:

Laying forth the Right way of *PEACE*, In Matter of RELIGION.

BY

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I Have perused this Discourse (entitled the *Peace-Maker*) and observing it to be in respect of the subject matter pious, profitable, and very seasonable in these distracted and distempered times; and in the manner of handling it, sober, learned, and unpartially judicious, I allow it to be printed and published.

JOHN DOWNAME.

To my Reverend BRETHREN, Of the Dioceſe of NORVVICH.

Worthy Brethren,



E cannot but have taken notice of the ſilence that hath lately poſſeſſed my tongue; which was wont to be vocall enough: Beſides ſome externall rea-

sons; it is my care, and zeale of peace, that stops my mouth for the time; and bids me refraine even from good words. In the meane while, the same deare respect to Peace imployes my hand; and bids it supply the place of my tongue, as that which shall speak louder, and to more eyes, then my tongue could to eares: Both of them are heartily devoted to peace, and strive whether shall more expresse it.

It was ever the desire of my soule, even from my first enterance upon the publicke

service

service of the Church (according to my known Signature) with Noahs Dove, *to have brought an Olive branch to the tossed Arke; and God knowes how sincerely I have endeavoured it; but if my wings have been too short, and the winde too high for me to carry it home, I must content my selfe with the conscience of my faithfull devotions; some little hint whereof, notwithstanding, I have thought fit to give to the world in this present Discourse, lest I should seeme to be like it selfe, all pretence;*

and that I might by this Essay of mine, open the way to some one more able undertakers.

Now therefore, let me recommend this Subject to your seriousest thoughts, and beseech you all in the bowels of our common Saviour, to joyne with me in the zealous prosecution of what I here treat of, Peace.

It is an usefull Rule of our Romish Casuists, that he who will have benefit of their large Indulgences, must porrigere manus adjutrices; Surely it holds much better in the present case,

Who ever will hope to reape the comfort of this incomparable blessing of Peace, must put forth his helping hand towards the procuring of it. Oh let not our studies, nor prayers, nor teares, nor counsels, nor solicitations, nor ingagements, nor endeavours be wanting to it, no, nor if need were, our blood. What the price of it is, sith the fruition of it did not teach us, we have too well learn't in the want. Alas my Brethren, we cannot help one another sufficiently to condole the miseries under

which, we, yea, this whole Church, yea, this whole bleeding Monarchy, yea, the whole Chriſtian world at this time groaneth, by reaſon of that wofull and deadly debate that rageth every where: All the whole Earth is on fire; the flame reacheth up to Heaven, and cals for more thence: Woe is me, our very puniſhment is our ſinne; What ſhould we doe, but poure out flouds of teares towards the quenching of it; and ſay with the lamenting Prophet: Oh that my head were waters, and mine eyes a foun-

Ier. 9. 1.

fountaine of teares, that I might weep day and night for the slain of the daughter of my people!

But as Chrysostome *said long agoe in the like case to* Innocentius: *It is not wayling will serve the turne, if we doe not bestir our selves, (what we may) for redresse: When we see our house on fire, doe we stand still, and cry? Doe we not ring Bels, and call Neighbours, and bring Ladders, and fetch Buckets, and poure on water, and pull downe reeds, and rafters, and what ever may*

feed

feed that flame? and why should we not doe so in this common conflagration? Oh let every man of us put his hand to the worke, and labour to withdraw that bellish fuell which nourisheth and increaseth this fearfull combustion: And if each man can but pull away one stick, it shall be his comfort and joy in that great day! But farre, farre be it from us, that any of us should misimploy himselfe here as an Incendiary.

37 Hen. 8. c. It is felony by our Municipall Lawes for a man to burne but the frame of a building

thing intended for an House, how hainously flagitious shall the God of Heaven account it, to set fire on his compleat spirituall House, the Church, whereof every Believer is a living stone? Doubtlesse, how slight account soever the world makes of these spirituall distempers, it shall be easier in the day of Judgement for theeves, and whoremongers, and adulterers, then for the breakers of publick peace. Never was there any so fearefull vengeance inflicted upon any malefactors, as upon Corah and his com-

Inexpiabilis & gravis culpa dissensionis, nec posse one purgaturs Cypr. de simplicit. Prælatorum. Possidere non potest indumentum Christi, qui scindit & dividit Ecclesiam Christi. ibid. Cypr.

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nation. Surely, if we consider the sinne in it selfe, other offences had been farre more hainous; but in that it was a presumptuous mutiny, tending to the affront of allowed Authority, to the violation of peace, and to the destruction of community, the Earth could not stand under it, Hell onely is fit to receive it.

I speak not this to intimate the least suspicion, much lesse, accusation of any of you my deare Brethren; but by way of a tender pre-caution, and loving exhortation to excite

you

you and my selfe to the improvement of all the powers of our soules, for the recovery and perpetuation of the Churches Peace; *A duty, which both our blessed Saviour, and his holy Apostles, have so vehemently urged, as if there were no life of Christianity without it. As we honour the God of Love and Peace, whom we serve, as we love the Prince of Peace, in whom we beleeve, as we tender the successe of the Gospell of Peace, which we preach, as we wish and hope for the comfort of the Peace of God,*

Mat. 10 13.
Marke 9.50.
Luke 10.6.
John 14. 27.
Rom. 3.17.
14.19.
1 Cor. 7.17.
2 Cor. 13.11.
Gal. 4.22.
Eph. 4.3.
1 Thes. 5.13.
2 Tim. 2.22.
Heb. 12.14.
Iames 3.18.
1 Pet. 3.11.

in

in our owne bosomes; Let us seeke Peace, where it is missing; Let us follow after it, when it flyes from us; Let us never leave the chase (by importuning God and men) till we overtake it, till we re-enjoy it, and all the blessings that accompany it; which shall be ever the praier and indeavour of

Your faithfull and
Loving Fellow-
Labourer,

Jos. Nor.

THE

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THE

THE PEACE-MAKER.

SECT. I.

The difference of Truths, and the importance of those which concerne matter of Religion.

THere is as much difference in the value of truths as there is of coynes. Whereof one peece is but a farthing, another no lesse

lesse then a pound; yet both current, and in their kinde useful. Theologicall Truths are so much more precious then all others, by how much divine knowledge is more excellent then all Humane Arts and Sciences whatsoever. Amongst Divine Truthes, those are most important, which are requisite to the regulating of Religion, both in the Theorie, and Practise thereof; and even amongst these, there is just place for *Canus* his distinction, betwixt *Truths of Christian Doctrine*, and *Truths of Catholick Faith*. There being in the former great latitude and variety; in the latter, more narrownesse and restraint. As there

there is no truth therefore, which may be a meet subject of our contempt, or opposition: for there are some Truths, which may be too much striven for, others, never enough: Of which last kinde, are those which doe mainly concern the grounds of our Christian Religion: For if the soule be the better part (if not the whole) of man, and Religion be that, which is of highest concernment to the everlasting good of the soule; it must needs follow, that the soule can never be better taken up, then with the care of that Religion, which only can render it eternally happie.

If therefore the Christian

Cicero, Lactantius, went too farre in making Religion the forme of man in ſtead of the reaſonable ſoule wherewith he is animated; certainly we cannot erre in making the inveſtigation, and finding out the true Religion, the higheſt improvement, of which the reaſonable ſoule can be capable.

There is no man then (except perhaps ſome lawleſſe Atheiſt) which doth not buſie himſelfe in this neceſſary ſearch, and find his heart unquiet, till he have attained ſuch a reſolution in the choice and aſſurance of his Religion, wherein he may finde reſt to his ſoule, like as the Dove could find no ſtay

Gen. 8. 9.

for

for the sole of her feet upon the waves, but flutters up and downe till she may settle in the Ark.

Neither is it more naturall to us, to seeke for, and to pitch upon that Religion which we apprehend true, then it is to desire, that which we have conceived to be the only Truth, should be communicated to others; and either to pity, or deeply censure those, who come not home to us in the same beleefe. Hence are those many and miserable distractions which we finde all the world over; Hence are Churches, Congregations, Families, persons, torne asunder one from another; so as the whole Earth is

ſtrewed over with the wo-full Monuments of our diſ-cerptions. Here lyes a legge, there an arme, here an hand, there a foot; here an head, there an heart, yea, in a more accurate ſubdiviſion, here lyes a finger diſ-joyned from the hand, a toe from the foot; yea more, a joynt ſevered from either. How happy were it, if that pow-erfull Spirit that breathed upon the dry ſcattered bones in *Ezekiels* viſion, might once blow upon theſe diſmembred limmes, that they might yet come together and live! In the meane time, it is the duty of every ſonne of Peace, to en-deavour (what in him lyes) to reduce all the members

Ezek. 37. 7.

of

of Gods Church upon Earth, to a blessed unity, both in judgement and affections. This is the holy labour which I have here undertaken; The God of Peace put life into it, and make it as effectuall, as it is heartily meant, to the good of every Christian soule.

Sect. II.

What differences of Judgment make a different Religion.

IT is not to be expected, but that as every man hath a soule of his owne, so he should have severall conceits and opinions, as concerning whatsoever subiect, so especially in matter of

Religion; Wherein, ſenſe and reaſon have leſſe ſtroak then in all ſecular objects: Neither is it poſſible, that all mens mindes ſhould be confined to the ſame paſſages, or iſſues of ratiocinatiō; That active ſpirit wherewith we are informed, will take ſcope to it ſelfe of moving and alighting where it likes: But it is not the varieties or differences of petty, and un-important opinions (how many ſoever) that can make ſeverall Religions; theſe may trouble the ſpring, but cannot divert the channell: They muſt be quarrels of an higher nature, that can pretend reaſon to make an univerſall breach in Gods Church, and to warrant

warrant the denomination of a different Religion. Like as it is in the Family, there may be some small houshold jarres upon triviall occasions, betwixt the deareſt yoke-fellowes; yet theſe breake not the domeſtique peace, much leſſe can be the ground of a Divorce: To ſpeake plainly, and fully; The Church, and the Religion which conſtitutes it, is Gods building. The building of God muſt needs be perfect; A perfect building muſt have a Foundation, Wals, Roof: A foundation to uphold the wals; and wals to uphold the roofe; and a roofe laid upon thoſe wals: None of theſe can be wanting in a compleat Fa-

bricke, for what is a foundation without wals? or to what purpoſe were a roofe ſet upon a meere groundſell? When all theſe are fully made up, the frame is entire, and now fit for furniture and ornament. But if ſome curious purchaſer ſhall come afterwards, and ſay, This roofe is too high, lay it ſomewhat flatter; or theſe ſparres, or ſtuddes ſtand too thin, put in more; or this window is not uniforme, ſet it ſomewhat lower; will any wiſe man ſay, when all this is accordingly done, it is not the ſame houſe it was? ſmall alterations, whether in matter or forme, cannot reach ſo farre, as to forfeit the name of an old

old Edifice, or to impose the title of a new: But if the roofe be taken away, the wals demolished, the foundation digged up, and the same materials imployed upon another structure, as near as is possible to the former modell, every beholder will justly call this house new. The similitude applies it selfe: Little differences of opinion in immateriall points, are not of power to make another Religion: But if there be any who having pull'd down the frame of Orthodoxe beleefe, will be laying, in stead thereof, a foundation of false Principles, and raise upon them the wals of heretical Doctrine, this man is of a Reli-

gion, not more different, then abominable. O my soule, come not thou into the secret of any such men; Gen. 49. 6. unto their Assembly mine honour be not thou united.

Sect. III.

Of the Fundamentall points of Religion.

But because this matter is of so high concernment, that it imports no lesse then our soules are worth: Let us yet look more deeply into, & inquire punctually, what it is that makes one, or a severall Church; And we shall finde, that to be one Church, wherein is an agreement in all the Essentials

rials of Religion; and those the great Doctor of the Gentiles hath determined to be, One Lord, One Faith, One Baptisme: That is, A subjection to one Lord prescribed in the Decalogue; A defence of the same Articles set downe in the Creed; A joyning in and celebration of the holy Sacraments, the initiatory whereof is Baptisme: so as where there is an acknowledgement of the same living Lord, the God of Heaven, whom we professe to depend upon for all things; to serve and obey according to his Commandements; to invoke in our prayers for the supply of all our necessities; where there is a profession

feſſion of the ſame Faith, in all the maine points of Chriſtian Doctrine, ſumm'd up in that Symbole of the holy Apoſtles; where there is a communion in the ſame bleſſed Sacraments inſtituted by our Lord Jeſus; there is one and the ſame Church of Chriſt; however farre diſterminate in places, however ſegregated and infinitely ſeverallized in perſons, however differing in rites and circumſtances of worſhip, however ſquaring in by-opinion: This is a truth, which is with much conſent, and ſerious vehemence inculcated by all our Orthodoxe Divines; amongſt whom, none hath ſo fully cleared

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the point, as the late honour of our Schooles, the learned Bishop *Davenant*, in that last golden Tractate which he wrote, now breathing towards the gates of his Heaven, his pious and pithy exhortation of the Evangelicall Churches to an happy Peace; wherein the Fundamentals of our Faith are so evidently laid open, that it is not hard to judge by that unfailing rule, whom we may and must admit to the Communion of Christs Church; and whom we ought to exclude from that holy Society: Doubtlesse, there is the same consideration of a Christian, and of a Church: for what is a Church, but an Assembly of

Jo. Davenant ad pacem Eccles. adhortatio, &c.

of many true beleeving Christians? And what is a Christian, but an abridgement of the Church, or a Church contracted into one bosome? the number makes no difference in the Essence: Now, what is a Christian but a living stone laid upon the foundation of Gods spirituall building? And this foundation is either Personall, or Doctrinall. The Personall, is Christ, the Son of the ever-living God; so the great and wise Master-builder tels us; *Other foundation can no man lay then that is laid, which is Jesus Christ.* The Doctrinall, is the whole truth of God revealed in the holy Scriptures; *The foundation of the*

1 Cor. 3.11.

Eph. 2.20.

Pro-

Prophets and Apostles, Every line of whose divine writings, is, in respect of the authority of the revealer, a severall stone in this precious foundation; though in respect of use, those only truths (whence selected) without whose expresse and explicite knowledge, no man can be saved, are justly styled Fundamentall: the summe whereof is the rule of Beleef, the rule of Life, and the rule of Devotion: The rule of Beleef gathered up into the knowne Articles of our Creed; the rule of Life, comprehended in the ten Commandements; the rule of Devotion, in the prescription of Prayer and Sacraments;

Symbolum est omnium credendarium ad salutem spectantium compendiosa collectio Gers. tract. 1. de Artic. fidei.

What

What person soever then, after his due matriculation into Gods Church, profes-seth to be built upon Christ the true corner-stone; to receive and imbrace the whole truth of God deli-vered in the sacred Monu-ments of the Prophets and Apostles, to beleeve all the Articles of the Christian Faith, to yeeld himselfe to the guidance of that Royall Law, to call upon the only true God, in and through Christ, to communicate in the same holy Sacraments instituted by the Lord of Life, cannot but be acknow-ledged a true Christian, and worthy of our free & entire communion; and if more doe so, to the making up

of

of a whole Assembly, orderly congregated under lawfull Pastors, what can debarre them of the title and priviledge of a true Christian Church?

Sect. IV.

The injurious uncharitablenes of the Romish Church, in excluding Christian Churches, and condemning their Professors.

IT is therefore an high degree of injurious uncharitableneſſe, and preſumption, in whomſoever, to ſhut thoſe out from the Church of Chriſt, who can truly plead all theſe juſt claimes for their undoubted intereſt in

in that holy ſociety: Amongſt whom we can confidently ſay, all the water of Tiber cannot waſh the Church of Rome from the hainous guilt of this double crime; whoſe unjuſt and imperious cenſure hath cruelly caſhier'd all the Churches upon earth (ſave thoſe of her owne correſpondence) from the challenge and benefit of Catholike communion: In which number firſt, ſteps forth the Greeke Church, and doth vehemently at the Barre of Heaven, implead her Latin corrivall of extreame inſolence and injuſtice, in excluding her from the line of this ſacred communication; being yet no whit leſſe, large, noble, ancient,

Nilus Orat. *de cauſis diſſenſionũ Eccleſiæ imputat omnes diviſiones orbis Chriſtiani Eccleſiæ Romanæ, quod præſumpſerit abſque Græcis de rebus fidei definire, ita ut omnes contra ſentientes Anathematis ſubjecerit.*

tians, Orthodoxe then her selfe: And indeed the plaint will be found most just; for if we examine the originall and proceedings of this quarrell, we shall finde the ground of it, ambition, the pretence, heresie: The heresie charged upon that Church, is concerning the procession of the Holy-Ghost, which procession they hold to be from the Father, but acknowledge not from the Sonne: The subject is of an high nature, every notion that concernes the infinite Deity, is worthy to be important; some the found of the words justly seemes hainous to a Christian eare: but if the opinion be taken whole, and with

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the favour of their limits and explicatiõ, much of the odiousneſſe wil be abated, & it will be found rather erroneous, then hereticall; and more full of ſcandall, then of danger. Did they deny the Holy-Ghoſt to be the third Perſon in the glorious Trinity, or that he is true GOD, of the ſame ſubſtance with the Father and the Sonne, they were worthy of our utmoſt defiance; but now whiles granting all theſe, they ſticke upon the only termes of the immediate principle of his divine proceſſion; the quarrell is rather Scholaſticall, then Chriſtian, and hath in it more ſubtilty then uſe; yea that it may appeare this con-

Damaſ. *Spiritum ſanctũ eſſe per filiũ, ſed non à filio*, Lib. de Orthod. fide, c. 11. Κυριλλος Πατριαρ. Κωνσταντ. ὁμολογία πίστεως. Πνεῦμα ἅγιον ἐν τῷ πατρὶ δι' υἱοῦ ὑφιστάμενον, πατρικὴν ἐχον οὐσίαν. *Non ex filio, ſed Spiritum filii eſſe dicimus, & patris per filiũ.* Damaſc. l. 1. Fid. Orth. *Sane ſciendũ eſt quod licet in præſenti articulo à nobis Græci verbo diſcordent, tamen ſenſu non differunt.* Mag. Sent. l. 1. c. 11.

controverſie hath in it more verbality then matter; they doe willingly grant and profeſſe, that the holy Spirit is the Spirit of the Sonne no leſſe then of the Father; though not proceeding from the Sonne: A metaphyſicall nicety, not worthy to marre the peace of Gods Church, or to make a defendant, hereticall: ſo as thoſe three plenary Councels, as Cardinall *Bellarmine* ſtyles them; *viz.* that of Lateran, that of Lions, that of Florence; by which, the Greeke Church, is upon this point, condemned of hereſie, and ſhut out from the claime of Catholiciſme, have juſtly run themſelves upon the juſt cenſure of foule

An vero quia Spiritus eſt Filii quo & Spiritus, ideo Spiritus à Filio quo & procedat; ſtatuunt illi qui planè percipiunt quid ſit in divinis procedere: Ego cum antiquis Patribus fateor me quid ſint iſtæ proceſſiones in divinis ignorare. Marc. Ant. de Dom. de Rep. Eccleſ. l. 7 c. 10.

foule uncharitableneſſe: As for thoſe other points of difference about Purgatory, and Primacy, heretofore agitated betwixt them, that Eaſterne Church is ſo farre from juſt blame, that it clearly hath the advantage: Shortly, in all the maine points of Chriſtian Religion, if the Greeke Church profeſſe that Doctrine, which their late learned and religious Patriarch hath in her name publiſhed to the world, ſhe may well merit the claime of a ſiſterhood to the moſt pure Church under Heaven: Neither was *Græca fides*, in another ſenſe, of old, more infamous, then the Faith of the Greeke Church, is now wor-

worthily honoured through the Christian world: And for us in this Iland, as in our first conversion to Christianity, we held correspondence with the Greeke Church, and continued it so till about 700 yeares after Christs Nativity, to the great regret of the Romane: so still, the entirenesse of their agreement with us in this worthy Confession of their Faith, challengeth from us the deareſt of all Christian respects to them.

In the next place, the Protestant, or Evangelicall Churches of our Europæan World doe justly cry out of the high injustice of Rome, in excluding them from the Communion of the truly Ca-

Catholicke Church of Christ; What a presumptuous violence is this? What a proud uncharitableneſſe? How often, and how ſadly have we appealed to the God of Heaven, to judge between us? What is, what can there be required to the entire being of a Chriſtian Church, which is not to be found eminently conſpicuous in theſe of ours? Here is one Lord, that ſwayes us by the ſcepter of his Law and Goſpell; One Faith, which was once delivered to the Saints, without diminution, without adulteration; one Baptiſme, the common Laver of our regeneration; one ſpirituall banquet of heavēly Manna, whereby

whereby our ſoules are fed to eternall Life; one rule of our Chriſtian devotion: Shortly here is a ſweet communion of the members with their Head, Chriſt; and of the members with themſelves.

Let them ſay then, what is wanting to us, even in their worſt prejudice, ſave that we are not theirs? and the fault of that is their owne; They have both gone from themſelves, and abandoned us; Had they continued ſtill what they once were, they had been ours, we had been theirs, both had been Chriſts; If they have departed from Chriſt and themſelves, we can bewaylethem, we dare not goe

then cry her up, as only Catholique; and confesse our selves justly branded with the note of hereticall pravity: In the meane time, woe be to them by whom the offence of this division commeth: we call heaven and earth to the witnesse of our innocence, and their injustice.

But whiles they are so busie in censuring, and ejecting others, we doe well to call their eyes back to themselves; whom our Divines have sufficiently convinced of errors, though not directly, yet reductively fundamentall; which might easily be displayed here, if that discourse were proper for the subject we have in hand

hand. I remember, learned *Tilenus*, in our frequent and familiar conferences, was wont to instance in foure grounds of our discession from the Romanists: Their Tyranny (under which were comprised their challenged Primacy, and Impeccability;) Their Idolatry; Their heretical opinions; Their flagitious practises, and doctrines, tending to the establishing thereof, as the lawfulnesse of the murthering of Princes, the toleration of Stewes; the allowance of childrens deserting of parents, on pretence of Religion; the maintenance, of their equivocations and the like: From all, from any of which it will be an hard

sense uncharitablenesse: As for those other points of difference about Purgatory, and Primacy, heretofore agitated betwixt them, that Easterne Church is so farre from just blame, that it clearly hath the advantage: Shortly, in all the maine points of Christian Religion, if the Greeke Church professe that Doctrine, which their late learned and religious Patriarch hath in her name published to the world, she may well merit the claime of a sisterhood to the most pure Church under Heaven: Neither was *Graca fides*, in another sense, of old, more infamous, then the Faith of the Greeke Church, is now wor-

worthily honoured through the Christian world: And for us in this Island, as in our first conversion to Christianity, we held correspondence with the Greeke Church, and continued it so till about 700 yeares after Christs Nativity, to the great regret of the Romane: so still, the entirenesse of their agreement with us in this worthy Confession of their Faith, challengeth from us the deareſt of all Christian respects to them.

In the next place, the Protestant, or Evangelicall Churches of our Europæan World doe justly cry out of the high injustice of Rome, in excluding them from the Communion of the truly Ca-

Catholicke Church of Christ; What a presumptuous violence is this? What a proud uncharitableneſſe? How often, and how ſadly have we appealed to the God of Heaven, to judge between us? What is, what can there be required to the entire being of a Chriſtian Church, which is not to be found eminently conſpicuous in theſe of ours? Here is one Lord, that ſwayes us by the ſcepter of his Law and Goſpell; One Faith, which was once delivered to the Saints, without diminution, without adulteration; one Baptiſme, the common Laver of our regeneration; one ſpirituall banquet of heavēly Manna, whereby

whereby our ſoules are fed to eternall Life; one rule of our Chriſtian devotion: Shortly here is a ſweet communion of the members with their Head, Chriſt; and of the members with themſelves.

Let them ſay then, what is wanting to us, even in their worſt prejudice; ſave that we are not theirs: and the fault of that is their owne; They have both gone from themſelves, and abandoned us; Had they continued ſtill what they once were, they had been ours; we had been theirs; both had been Chriſts; If they have departed from Chriſt and themſelves, we can bewaylethem, we dare not goe

along with them: Thus long have we differed; yet could they never name any one Article of all the anciently approved Creeds, which we have denyed; any one fundamentall errour which we have maintained; neither shall ever be able to doe it: Before God, and Angels, and men, the wrong lyes at their doore, who have laid more, and other foundations then God ever intended for the raising up of his Church. Envy it selfe cannot accuse us of any positive errour, that can so much as strike at the true foundation, much lesse raze it. We are only charged with negatives, in that we cannot admit those novell impo-

sitions,

fitions; which they would injuriously obtrude upon Gods Church, as matters of Faith, in that we cannot allow every determination of the now-Roman Church to be Oracular and Fundamentall: A resolution, which we dare not forsake, lest our God should forsake us, as he hath them: So then, let them prove that their twelve Tridentine Articles (which they would force upon the Church of God) are part of the Truth delivered once to the Saints; or that there may be now any new Faith; or that it is in the power of the Church of Rome, to determine that her decisions shall passe for matter of Faith; and we shall then

Quis ferat istos qui tantum sibi sumunt, ut ubi ubi libitū fuerit pro germana scripturâ suos assuant pannos? Erasm. præfat. in Hilarii opera.

then cry her up, as only Catholique; and confesse our selves justly branded with the note of hereticall pravity: In the meane time, woe be to them by whom the offence of this division commeth: we call heaven and earth to the witnesse of our innocence, and their injustice.

But whiles they are so busie in censuring, and ejecting others, we doe well to call their eyes back to themselves; whom our Divines have sufficiently convinced of errors, though not directly, yet reductively fundamentall; which might easily be displayed here, if that discourse were proper for the subject we have in hand

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task for their skilfull'est Advocate to make good their vindication: But we are not now upon a theme of accusation; rather desiring to imploy our selves upon the furtherance of our owne peace; so farre only medling with the Roman party, as they are injurious to our interest in the Catholique Church of Christ.

Sect. V.

The undue Alienation of the Lutheran Churches from the other Reformed.

But how happy were it if this uncharitableness were only confined to the seven Hills: and were the pe-

peculiar ſtaine of the Roman Church! it is too lamentable to ſee how it hath inlarged it ſelfe, even to ſome of thoſe ſiſter-Churches, who together with us have withdrawne themſelves out of Babylon: Amongſt whom, ſome of the rigid followers of the way of *Luther*, have not ſtucke to pray; *From having any brotherhood with Calviniſts, good Lord deliver us.* How ſad a thing is it to ſee ſuch deadly diſcord amongſt brethren! Woe is me, what evill ſpirit is this that hath gone between the profeſſors of the ſame Religion, and wrought ſo deſperate an alienation of hearts, in ſo ſmall a difference of opinions?

Proſæus. *A fraternitate Calviniana libera nos Domine.* Faſcicul. l.1.q.7.

With what heate have those Sacramentarian warres been followed in severall successions, first, betweene *Luther* and *Carolostadius*; then, betwixt *Luther*, and the Divines of *Zurick*; after that, betwixt *Westphalus* and *Calvin*; yet againe, betwixt *Heshusius* and *Clebitius*; then farther, betwixt *Brentius* and *Bullinger*; and now ever since, by the abettors of Ubiquity to this present day; when, as if both sides would have calmly scann'd, and fairely interpreted each others judgement, it would have appeared, that there was no just ground for so mortall an hostility: sometimes, when passion and prejudice were laid aside, they came so near

Jo. Iesserus Scaphusius de Belli Eucharistici diuturnitate.

near to each other in their expressions, that any by-stander would have verily thought the quarrell had been at an end: Besides that famous Conference at Marpurg, *anno* 1529. very memorable was that convention of worthy Divines at Wittenberg, *anno* 1536. Wherein, when *Capito*, *Bucer*, and *Musculus*, with the most eminent Divines of Higher Germany in a meeting with *Luther*, *Melanthon*, *Jonas*, *Pomeranus*, *Cruciger*, and the other Doctors and Preachers of Wittenberg, had conferred their judgements in a loving and quiet way; *Luther* and the rest of his part were so well satisfied with the professed

Hospinianus in Historia sacram. Lodovico Rabo, & Io. Swiccio ex Bucer. scriptis Anglicanis.

explication of the other side, that after some little withdrawing, he and his Associates returned with this answer: If ye beleeve and teach that in the holy Supper, the true Body, and the true bloud of our Lord is exhibited, given, and taken; and not meere Bread and Wine onely; and that this receiving and exhibiting is truely, and not imaginarily done; we are all agreed, and we doe acknowledge and receive you as our deare Brethren in the Lord; This when *Bucer*, and the rest, openly and cheerfully avowed, they all shooke hands, and imbraced each other, and departed: Who would not have now hoped, that

Si ereditis & docetis in sacra cœna verũ corpus & verum sanguinem Domini, exhiberi, dari, & sumi, & non panem & vinum tantum, & quod perceptio & exhibitio hæc verè fiat, & non imaginariè, inter nos convenit, vosq; agnoscimus & recipimus vt charos fratres in Domino. Hosp. de scriptis Bucer. Angl. *Fortunatus Calvinista dicit corpus Christi in Sacramento verissimè, realissimèq; percipi.* Valent. Tom. 4. disp. 6 q. 3.

that the flood-gates of this ſtrife had been let downe, and fully ſtopped; ſo as we ſhould have heard no more of this controverſie to the worlds end? And why ſhould there not be an eternall peace upon theſe termes? That which *Bucer* and his Aſſociates averred, above an hundred yeares agoe, we ſtill ſay, and maintaine; That which was a truth then, hath been ſo ever ſince, and ſhall be to all eternity: Well therefore may we aske with *Tiberius* his ſouldiers (τί μαχόμεθα;) what doe we fight for? But if the great make-bate betwixt heaven and earth, the common enemy of mankinde, will not yet ſuffer us to be quiet,

Diu ſatis erat credere, ſive ſub pane conſecrato, ſive quocunque modo adeſſe verum Chriſti corpus. Eraſm. 1 Cor. 7.

quiet, but will be raising causlesse broyles in the Church of God; how well doth it beseeme those, who have the better of the cause (after the example of good *Abrahã*) to sue for that peace, which should be sued for to them? Wherein I doe much congratulate the examplary practise of the eminent Divines of our owne, and the neighbour Churches, actuated by the unweariable endevours of our worthy, and never-enough-commended *Duræus*, who hath given noble testimonies of their holy forwardnesse, and zealous inclinations toward a blessed union of the Evangelicall Churches: and have clearely shewed the easie

M. Io. Duræus. Vide Sententias 4. de Pace Evangelica.

easie reconciliableneſſe of theſe differences; if ſome harſh men were not too much wedded to their owne wils and opinions: And certainly, nothing can be more evident, then that we all agree in fundamentall truths; and that thoſe things wherein we differ, are meer points of Scholaſticall diſquiſition; ſuch as may perhaps be fit for Divines to argue in their Academicall diſputations, not worthy to trouble the publique peace, or to perplexe the heads, much leſſe the hearts of Chriſtian people: For inſtance, in this buſineſſe of the Euchariſts (which hath been made the fuell of the greateſt fire) ſo much as toucheth

Vid D. Davenant, ubi ſupra, Adhortat. ad pacem. Et Senten. 4. Theol.

toucheth the foundation, is; That the Body and Blood of Christ are so truly present in the administration of the Sacrament, as that they are truly received by the worthy Communicant; That the Bread and Wine are the Elements ordained by Christ; in the worthy receiving whereof, the prepared Communicant partaketh of the Body and Blood of Christ, to the nourishing of his soule unto eternall life; That the Bread and Wine are present, and are received in a bodily, locall, naturall, sensible manner; but that the Body and Blood of Christ are present, and partaked of in a divine and spirituall manner; And in all these, both

both parts doe fully accord, All this being admitted, that contention which is raised concerning the Orall perception, and manducation of the Body of Christ, can be no other, then either a strife of words, or a nice Schoole-point: In the matter of Ubiquity, which makes so ill a sound in the world, as if it meant to destroy the truth of the humanity of Christ; let but the distinction of learned * *Zanchius* be admitted (not new devised by him, but cited out of former authorities) and that quarrell is reconciled: For it is one thing what we affirme concerning the humanity of Christ, of the naturall being of it; another

* Zanch. de dissidio cœnæ. *Field* of the Church. Append. Pic. Miran. Cajetan. Bellarm. de Incarnat. l. 3. c. 16 *fatetur gloriam Dei, & omnem potestatem tribui humanæ naturæ Christi, non in ipsa, sed in supposito.* i. *per gratiam unionis: sic & Lutherani, &c.*

another, what we affirme of the personall being; To say, that the humane Body of Christ is naturally omni-present, were to confound the Natures, and to destroy the Person: But to say that the humane nature of Christ is personally omni-present; that is, that the God-head and Man-hood being so united, as that they make up one indivisible Person, the Person of Christ being omni-present, the humane nature may be in that relation said to be so, in that it is personally united to that Deity which is omni-present: If the prædication seeme to any man somewhat hard, yet it is worthy to be welcome, if it

Fatemur totum Christũ præsentem quatenus in verbo hypostaticè subsistit caro, quæ præsentia est uniuersalis. Theod. Bez. adverſ. L. Andream.

it may bring peace.

As for those differences concerning Predestination, which *Arminius* and his followers have borrowed from the Lutheran Divines, the Divines of both parts, in that amicable conference at Lipsick, professed their agreement in all the maine and important points; leaving those parcels unaccorded, which are meet to be sent, and confined to the Schooles. Shortly then, how ever matters may be aggravated by ill-willers to peace, would our Brethren of the Confession of Ausburge entertaine but the like thoughts of Christian charity towards us, which we doe willingly harbour towards

Colloq. Lipsiacum inter D. Mat. Horm. D. Polic. Listerū. D. Henr. Hosnerum, & D. I. Bergium D. Sto. Crocium. D. Theoph. Mubargerum, anno 1631.

wards them, these wofull jarres wherewith the Church of Christ is lamentably torne asunder, would soone seean happy end, and shut up in a blessed reconcilement: Which the God of peace vouchsafe to grant for the sake of him, who is the Prince of peace. Amen.

Heb. 13. 20. 1 Thes. 5. 23.

Esay 9 6.

Sect. VI.

The differences betwixt the other Reformed Churches and our owne.

But not to dwell upon the quarrels abroad; lest I should be checked with that ill husband; who, when his owne house was on fire, runs to quench his neighbours:

I must confesse with sorrow enough, that our intestine broyles, both of Church and State, are such as no teares can be sufficient to bewaile; and that we are so much more miserable then all the Nations round about us, by how much we have been hitherto more happy then they. The civill distempers are fit for another cure; to the successe of any remedy whereof, my prayers shall contribute their utmost; and would to God my blood could ought availe: O my God, when wilt thou put an end to these unexpressible miseries? Oh when wilt thou bind up the wounds of this bleeding and gasping Nation? Lord save us,

us we periſh: Woe is me, if the ſword go thus on, where is the Church: or what do we talke of phyſicke after death: But if it might pleaſe the juſtice of the Almighty, to take up with this deluge of blood, that is already ſhed, and in his mercy to ſpare yet the remainder of his people, there might yet be place for thoſe ſpirituall remedies of Church-diſcord, which we are now about to preſcribe.

The diviſions of the Church, are either generall betwixt our Church, and the other Reformed; or ſpeciall, thoſe within the boſome of our owne Church; both which require ſeverall conſiderations: For the former,

Bleſſed

Blessed be God, there is no difference in any essentiall matter betwixt the Church of England, and her sisters of the Reformation; We accord in every point of Christian Doctrine, without the least variation, their publique Confessions and ours are sufficient convictions to the world, of our full and absolute agreement, the only difference is in the forme of outward Administration; wherein also, we are so farre agreed, as that we all professe this forme not to be essentiall to the being of a Church (though much importing the well, or better being of it, according to our severall apprehensions thereof) and that we

Laus Deo; nullum est inter nos de Religionis substantia certamen. Theolog. Gallus de Discipl. Ecclesiæ, c. 1. Anno 1622.

we doe all retaine a reverent and loving opinion of each other, in our owne severall wayes; not seeing any reason, why so poore a diversity should work any alienation of affection in us, one towards another. But withall, nothing hinders, but that we may come yet closer to one another, if both may resolve to meet in that Primitive Government (whereby it is meet we should both be regulated) universally agreed upon by all Antiquity; wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant President thereof; the primary and perpetuall practice whereof, no man

Institutio divini est, ut in omni cœtu Presbyterorũ unus sit qui ordine præeat & præsit reliquis. Bez. de grad. Ministr. Evang.

can

can doubt of, that hath but seen the writings of *Clemens* and *Ignatius*, and hath gone along with the History of those Primitive times; It shall be needlesse (though it were most easie) to bring together a cloud of witnesses, both ancient and moderne, to so cleare a truth, we may well rest in the judgement of Master *John Camero*, the learnedst Divine (be it spoke without envy) that the Church of Scotland hath afforded in this last age; * *Nullus est dubitandi locus, &c.* There is no doubt at all, saith he, but that *Timothy* was chosen by the Colledge of the Presbyters, to be the President of them, and that not without some authority over

Hanc formã commendarunt Patres, observatis antiquissimæ Ecclesiæ vestigiis, quod esse in illorum coetu, insitum esse videatur ipsi Christianæ Apostolos. Theolog. Gallic. de Discipl. Eccles. anno 1622. cap. de Episcop.

* J. Camer. Myrothec. in 1 Tim. 4. v. 14 Ita Calvin. *Habebant singulæ Civitates Presbyterorum Collegium, qui pastores erãt, & doctores, &c.*

over the rest, but yet, such as have the due bounds & limits: And that this was a leading case, and common to other Churches, was never denyed by any Author. Words may not breake square, where the things are agreed; If the name of a Bishop displease, let them call this man a Moderator, a President, a Superintendent, an Overseer; Onely for the fixednesse or change of this person, let the ancient, and universall practice of Gods Church be thought worthy to oversway: And if in this one point (wherin the distance is so narrow) we could condescend to each other, all other circumstances and appendances of varying practises

Illivet suo numero in singulis Civitatibus unum eligebant, cui specialiter dabant titulum Episcopi, ut ex aequalitate unus fieri jubet, dissidia nasceretur. Calv. Instit. lib. 4. cap. 4. sect. 2.

Non quidem aggressi sunt Joannes, sed Principem Cleri, ut ita, Episcopum. Marlorat. in Apoc. 2.

Polycarpus Smyrnensis Episcopus ab ipso Joanne ordinatus supra 70 annos praefuit illi Ecclesiae. Theol. Gal. Insubi supra.

practises or opinions might, without any difficulty, be accorded: But if there must be a difference of judgement in these matters of outward policie, why should not our hearts be still one? * why should such a diversity be of power to indanger the dissolving of the bond of brother-hood? May we have the grace but to follow the Truth in love, we shall in these severall Tracts overtake her happily in the end; and find her embracing of peace, and crowning us with blessednesse.

Hanc gubernationem ab Apostolorum ætate constitutam esse ostendit perpetua Episcoporum successio, quam seriem deduxit Eusebius in 4. sumis verbis orbis Ecclesiis. Idem Ibidem.

* Adhærebo vobis etsi nolitis; adhærebo etsi nolim ipse. Bern. ad præmonstr. Ep. 252.

D SECT.

Sect. VII.

The difference is not his but our own Charge, to blame.

AS Union is necessary to the making up of peace, so also in some cases, is dissipation; whiles we are so charitable, as not to exclude any Church, which holdeth the foundation, from the benefit of Christian communion, we are yet farre from giving way to every combination of Christians, to run aside, and to raise up a new Church of their owne; and to challenge all the priviledges incident to a lawfull Church of Christ, as equally due to their segregation; this were to

Ecclesiæ omnem consensus concordiæ est. Chryl. in Epist. ad Galat. c. 1.

to build up Babell in stead of Jerusalem: *Faciunt favos & vespæ*, (as that Father said well) Even wespes meet together in some holes of the earth, or hollow trees, & make combs as well as the profitable bees, but no man ever bestowed upon them the cost of an Hive: If men be allowed a latitude of opinions, in some unnecessary verities, it may not be endured, that in matter of Religion, every man should thinke what he lists, and utter what he thinks, and defend what he utters, and publish what he defends, and gather Disciples to what he publisheth; this liberty, or licentiousnesse rather, would be the bane

Faciunt favos & Vespæ, faciunt Ecclesias & Marcionitæ. Tertul. adverſ. Marcion. l. 4. c. 5.

Libertas prophetandi, challenged by *Simon Episcopius*, &c.

of any Church: There cannot be a more pregnant instance then that of New-England, yet fresh, not in our memory, but in our eye; where the late *Jezabel* which called her selfe a Prophetesse, had well-near corrupted and overthrowne that Thyatira, by her private, but pernicious conceits, broached first amongst her Gossips, then diffused to wiser heads; and at last, under an opinion of sanctity, entertained and abetted by some of the Elders and Teachers of that Church, which promised to it selfe, and professed more strictnesse of discipline, then that which it left: And what successe the dangerous fancies

Mrs *Hutchinson*, See the discovery of the Anabaptists & Antinomians of New England.

cies of one *Eaton*, the father of Antinomianisme in this Dioces hath had, I had rather bewaile, then expresse: The truth is, that if way may be given to this wilde freedome, it cannot be, but monsters of opinion must needs pester the world; A reall Embleme whereof, it pleased God to shew in that remote Colonie of our retired Brethren: It was a conceit of old, reported, I perceive, by many Historians, that the *Hunnes* (a people wherewith amongst the rest, the civiller parts of the world were much infected) were a breed of men begotten by certaine familiar Devils that haunted those Deserts, of certaine Witches

Vbi supra. Discovery of Anabaptists, &c. For. de Gall. Imperio ex Iornande. Paulus Aquileg. hist. l. 12.

A Faunis Phycariis, &c.

which they called *Hyrsuti*; the truth whereof, as they say, was evidenced in the gastly and ugly visages of those savage persons; Surely, such a generation we must expect of mishapen opinions, begot betwixt evill spirits, and mad phantasies, if every fanaticall brain may be suffered to vent and propagate its owne whimsies, and prodigious imaginations: And I would to God our sad experience did not already afford us too lamentable examples in this kinde; I professe, some paradoxes that have looked forth into the publique light, have been so horrible, that I dare not so much as to repeat them: and what shafts

shafts one Archer hath shot, is knowne and censured; though I feare they will yet stick fast in many soules: The issue is, that as we must labour to unite all those which should be conjoyned: so we must take care (if ever we would enjoy peace) to dissipate those which will not, or should not, or cannot be united: Those therefore who doe pertinaciously, and unreclaimably maintaine Doctrines destructive to the foundation of Christian Religion, must necessarily be avoided and suppressed: It is the charge of the Disciple of Love, *If any man bring not* (i.e. oppose) *this Doctrine, receive him not into your house, neither bid him*

Hujusmodi hominum pravitati, non tam disputationum studio, quàm authoritatum privilegio est resistendum. Prosper contra Collatorem.

2 Epist. of S. Iohn, v. 10.

God-speed; and more plainly of the Doctor of the Gentiles, *A man that is an heretick, after the first and second admonition, reject:* Those that fly out from a true established Church, and run wayes of their owne, raising and fomenting sects and schisms amongst Gods people, let them receive their doome, not from me, but from the blessed Apostle; *Now I beseech you brethren, marke them which cause divisions and offences contrary to the Doctrine which ye have learned, and avoid them; For they that are such, serve not the Lord Jesus Christ, but their owne belly; and by good words, and faire speeches, deceive the hearts of the simple.*

Tit. 3. 10.

Rom. 16. 17, 18.

Sect. VIII.

Of the wayes of Peace, which concerne private persons; And first, to labour against the inward grounds of Contention; Whereof the first is pride, the second, self-love.

NOw then for the better prevention, or remedy of these mischiefes, which attend spirituall discord, let us addresse our selves to the chalking out of those wayes of Peace, which the God of Peace hath called us to walk in; and which shall undoubtedly lead us to our desired end; And those wayes are either private, or publique: Private, such as every Christian must frame himselfe

to tread in; Publique, such as are fit for every Church and State.

First then for each private person; the most ready way to peace, is, to labour within himselfe against the inward causes and grounds of contention; which are commonly pride, selfe-love, envy, covetousnesse.

Prov. 13. 10. Only by pride commeth contention, saith the wisest of men; whose observation is seconded by all experience; for what is it that kindles this fire every where, but height of insolence, and over-weening? *I am better then thou*, raises the furious and bloody contestations for precedency: *I am holier then thou*, causes a contemptuous

separa-

ſeparation from company better (perhaps) then our ſelves: *I am wiſer then thou*, is guilty of all the irregular opinions that the world is diſquieted withall.

Dum gloriã uſurpant, turbant pacem. Bernard, Ep. 126.

These three quarrels of emulation for worth, holineſſe, wiſdome, are they that put the whole earth into combuſtion; In that Tribe, which ſhould be ſacred, who knowes not what broyles have been raiſed for but a priority of place? what ſcuffling, and ſhouldering, and blood-ſheds have been (in the Records of Hiſtory) betwixt the traines of Canterbury and York, whethers Croſſe ſhould take the walle and what high termes have been between the Sees of

Rome

Rome and Constantinople, (to the great trouble of Emperours and Councels) he must needs be a stranger to the Church-story, that knoweth not; Yea, what is it that hath made such havocke in the Church of Christ, for these many hundred yeares, but the man of sin, his advancing himselfe above all that is called God? so as he that was first an humble subject, ready to lick the dust of the feet of Princes, now would be lording it over the great Monarchs of the earth; who must think it no small honour to be admitted to hold his towell, to serve in his dish, to beare his Canopy, to hold his stirrup, to lead his horse,

Antiquæ Romæ throno quòd urbs illa imperaret, jure Patres privilegia tribuere, & ea consideratione moti, 150 amantissimi Dei Episcopi novæ Romæ throno æqualia privilegia tribuere, &c. Concil. Chalced. Acts. 15. can. 17.

Vide Librum Sacr. Cer.

to

to kisse his foot: He that was once, *singulis minor*, a servant of servants, is now *major universis*, so much greater then a Generall Councell; that to make but the comparison is hereticall. Lastly, he that was once dragg'd to every barre, now makes but one Tribunall with God: How hast thou climbed up into Heaven, O *Lucifer*? How hast thou said in thine heart; *I will exalt my Throne above the Starres of God, I will sit also upon the mount of the Congregation*?

Hodie tenere Concil. Generale esse supra Papam; dicet hæreticum. Paul. Grysald. Aquil. de Confes. *Nec à Papa ad Deum potest appellari, cum sit ipse Tribunal.* Vival. Cas. Bullæ, 2. nu. 5. Isa. 14. 14. *Papa Romæ est absolutè supra Gener. Concil. ita ut nullum in terris supra se judicium agnoscat.* Bellar. de Rom. Pont. l. 2. c. 26. Azor. Instit. mor. p. 1. c. 14. Valent. Anal. l. 8. c. 7.

In the second place, what divisions are wont to be made by an over-conceit of sanctity, needs no other instance then that of the proud Pharisees; who thereupon

upon kept their distance from the sonnes of the earth, as their scorne styled them; and could say, as they had learned of their arrogant predecessors; *Stand by thy selfe, come not neare to me, for I am holier then thou*: And under the times of the Gospell, what need we any other witnesse then the cels and cloysters of retired Votaries, whose very secession proclaimes their contempt of sinfull seculars; and doth as good as say, *This people which knoweth not the Law is accursed?* And what other can be the language of those pickt combinations, of Saints out of Churches, Churches out of Parishes, Members out of Congregations,

Isa. 65. 5. Μεσιτεύω χάριν ἔχειν τῶν ἀδελφῶν. Epiph. de Samarit.

gations, and Seekers out of ſelect members, which we heare of in our wofull ſubdiviſions.

But that which is guilty of the moſt generall debate, is the over-valuation of wiſdome; out of the opinion whereof, every man is ready to idolize his owne imagination, and to fall foule on any whoſoever will not fall downe and worſhip it: Hence are thoſe infinite Paradoxes, not in Philoſophy only, but (w^ch^ can never be enough lamented) in matter of Religion, daily hatched, and ſtifly maintained, to the unſpeakable diſturbance of our Chriſtian peace: Whoſoever therefore deſires to have his boſome a meet harbour

bour for peace, must be sure to quit it of this blustring inmate of Pride; which where ever it lurkes, will be raising stormes and tempests of contention.

The pew-fellow to Pride is Self-love, and no lesse enemy to peace; this makes a man to sacrifice to himselfe with *Sejanus*, and to admire and over-prize ought of his owne; and weddes him to his owne particular interest, with the neglect, or (if need be) the affront of all others: This moves every man to make that challenge (which the blessed Apostle most justly professed;) *And I think also that I have the spirit of God:* And if a *Micaiah* will

1 Cor. 7.40.

be

be pretending a different light, this ſtirres up *Zedekiah* to buffet him, and to aske, *Which way went the ſpirit of the Lord from me, to ſpeake unto thee?* This is it that turnes every mans Gooſe into a Swan, and cauſes the Hermite to ſet more value upon his Cat, then *Gregory* upon the world: This is it that requires faire gloſſes to be ſet upon our owne actions; and renders us impatient of all contradiction; and where it findes the leaſt oppoſition (like a violent torrent, which is damm'd up with ſlight turfes) it beares downe all before it, and impetuouſly guſheth forth, and fils the channels, and over-ſpreads the

1 Kin. 22. 24.

Bromiard. ſumma prædic. verb. Divitiæ. *Jura Rom. Pontificum ſunt reverent. r gloſſanda.* Jo. Maior. diſp. an Concil. ſit ſupra Papam.

the paines; so as where this prevailes, there can be no roome for peace.

Sect. IX.

The third inward ground of Contention; Envy and Malice: The fourth and last, Covetousnesse.

IF yet there can be a more direct and professed enemy of peace, it is that of envy and malice: These disaffections to the persons have ever raised an hostility to the best causes. My *puisné*, my rivall, my enemy is advanced, I lye still neglected, Am I so tame as to suffer it? My unequall neighbour goes away with the reputation, no man looks

looks at my abler parts, and better merits: While he is all, shall I abide to be no body? Shall *Jacob* goe away with the birthright and blessing, saith *Esau*? Shall *Eldad* and *Medad* prophesie, saith *Joshua*? Shall *Moses* and *Aaron* overtop us, saith *Corah* and his company? Shall *David* be sung up for victories, saith *Saul*? Shall *Nehemiah* build the wals of Jerusalem, saith *Sanballat*? Hereupon straight follow secret underminings, open oppositions, deadly contestations: Envy in the bosome is like a subterraneous fire shut up in the bowels of the earth, which after some astonishing concussation, breakes furiously out

Gen. 27. 41.

Num. 11. 28

Num. 16. 3.

1 Sam. 18. 7

Nehe. 2. 19.

out with noiſe and horrour, and if a City, if a mountaine be in the way, blowes it up, or ſwallowes it downe into that dreadfull gulph which it maketh: And who can ſtand before envy, ſaith wiſe *Solomon*? Prov. 27. 4. No mortall tongue or pen is able to expreſſe the wofull ſtirres that have hence been raiſed in the Chriſtian Church, even from the firſt plantation of it; No ſooner is the woman delivered of her male-childe, Rev. 12. 4. then this red Dragon ſtands before her to devoure it; yea, even in thoſe ſaddeſt times, ere the Church could have ſpace to breathe her ſelfe from her publique miſeries, under that hot perſecution, begun by *Decius*, and

and continued by *Gallus*, and *Volusianus*, and *Hostilianus Perpenna*, when as the Christians could not meet in their wonted caves and vaults for their holy devotions; yet even then an emulous *Novatus* could be scufling with *Cornelius*, the Bishop of Rome, for his Chaire; and that so fiercely, as that he forced the Communicants, upon the receipt of the Sacrament, to sweare that they would not returne from him to that lawfull competitor: What should I speake of the slanders and machinations raised and pursued against holy *Athanasius*, not by single persons onely, but by Synods; by a Councell that would pretend to Oecumenicall;

Cornel. Epist. ad Lupicinum Episcopum Viennensem.

Pseudo-Synodus Sardiensis Epist. Synodalis ad Donatum Episcopũ Carthag.

menicall, enow to ſtuffe a Volume? From whence did theſe, and all the other cumulks, ſchiſmes, and hereſies of *Novatianus*, [a] *Vrſinus*, [b] *Arrius*, [c] *Sabatius*, [d] *Aerius*, & the reſt of thoſe ſpirituall Incendiaries take their riſe, but from the evill eye, which they caſt upon the promotions of their corrivals, and the failing of their owne? The odious aſperſion whereof, *Binius* (from the falſe intelligence of ſome of our owne) calumniouſly throwes upon our *Wicleffe*, whom he ſlanders for his miſſing the Biſhopricke of Worceſter, to have fallen upon that ſucceſſefull contradiction. Not to meddle with the deſperate ſchiſmes of

Mediolanenſe conc. univerſ. ep. 300, & amplius Epiſt. Damaſi & epiſt. ad Fabium. 383.

a *Urſinus invidit Damaſo.* Socr. l. 4. c. 24.

b *Alexandro Epiſ. invidit Arrius.* Theodor. l. 1. c. 2.

c *Sabatius ob negatum Epiſcopatum ſeparat ſe.* Socr. l. 7. c. 4.

d *Auguſt. de hæreſibus. Aeriani ab Aerio Preſbytero ægrè ferente, quòd non ordinaretur Epiſcopus. Theobutas quidam qui repulſus non meruit Epiſcopatum cepit turbare omnia.* Euſeb. l. 4. c. 22.

of the Roman Antipope; some whereof have lasted little lesse then an age, in utter ambiguity of the right succession, and have been drenched with streames of blood, and all out of an envious competition of usurped honour, but to looke rather home to our selves; how happy were it if our present quarrels were as far from envy, as they are from charity, and that malice had not a finger in these spirituall contentions? Even the best cause may be ill managed, and the best management may be ill grounded; *Some preach Christ even of envy and strife*, saith the chosen vessell. What zeal can be better then to preach Christ?

In denario litis non est obolus amoris. Gerson.

Phil. 1. 15.

What

What motive can be worse then strife & envy? so as the best and worst actions may meet upon the same ground. As ever we desire to avoid the worst of evils, or to enjoy the comfort of our best actions, let it be our care to rid our soules of this hellish fury of Envy and Maliciousnesse.

That which is the root of all evill, (i. covetousnesse) may well challenge a share in the evill of dissension: Some, saith Saint *Paul*, having covered after money, have erred from the faith; and have not only miscarried in their own Persons; but have turned hucksters of the word of God, to the corrupting thereof, to their owne

1 Tim. 6. 9.

owne advantage; yea and of mens soules also; Through covetousnesse doe they, with fained words, make merchandize of you, saith Saint *Peter*. Thus did the Pharisees of old, who under colour of long prayers, devoured widowes houses; being not more branded with hypocrisie, then covetousnesse, with whom gaine was godlinesse; and from this evill disposition of the heart, a world of quarrels is raised in the Church of God: He that well knew the pedegree of these mischiefes, hath told us, that the doting about questions, and strifes of words (whereof commeth envy, strife, railings, evill surmisings, per-

Καπηλεύοντες τὸν λόγον 2 Cor. 2.16.

2 Pet. 2.3.

Luke 16.14.

1 Tim. 6.5.

1 Tim. 6. 4, 5. verse disputings of men of corrupt minds, and destitute of the truth, arises from this dangerous misprison of gaine. Had not the Masters of the Pythonisse been stripped of the gaine they made of that spirit of divination, by the powerfull command of the Apostle, the Devill had still possessed the mind, and *Paul* and *Silas* had escaped their scourging, and stocking, and imprisonment: Had not *Demetrius* the Silversmith, and the rest of the craftsmen, lost the rich trade of *Dianaes Shrines*, by Saint *Pauls* preaching; Ephesus and he had been quiet; it is their eyne that makes the uproare. So then,

Acts 16. 16, 17, 18, 19. &c.

Acts 19. 24. 25, &c.

he

he that is greedy of gaine, troubleth not his owne house only, but the house of God also. In short therefore, he that hath freed his heart of Pride, Self-love, Envy, Covetousnesse, and he only, is in a meet posture for the entertainment of Peace.

Prou. 15. 27.

SECT. X.

The second private way of Peace, is the composing our selves to a fit disposition for Peace: And therein,

First, to a meeke and humble temper.

OUr second worke must be to compose our selves to a temper fit for the harbour of so blessed a guest: Which shall be done, if first we have our hearts framed by the power of the holy Spirit of God, to a meeke and humble disposition; not thinking our selves wiser then all our Ancestors, or the whole Church of God, besides our selves: It was a modest resolution of *Elihu*;

I said, dayes should speake, and multitude of yeares should teach wisedome; And much like unto it was the question of a grave and learned Bishop, some five hundred yeares agoe; *Nunquid Patribus, &c.* Are we more learned and wiser then the Fathers? Doe we proudly presume to define that which their deep prudence thought fit to passe over? Not that the Spirit of God is confined to times, or persons, who is most free to breathe where he listeth; or that a Dwarfe sitting upon the shoulders of a Gyant cannot see farther then he; doubtlesse he may; and perhaps, some Truths may have risen late, and be long in dressing, ere they come

Iob. 32.7. *Ego certè ab antiquitate non recedo nisi coactus.* Zanch. in Colos. 2.

Potho Prumiensum episcopus. Anno 1150. *Nec enim sapientiores sumus quam Patres nost.* i. Bernard. ad Hugon. de Sancto Vict. Ep. 77.

abroad into the world, and when they doe come forth, may shew themselves unto babes, whiles they are hid from the wise and prudent: But heed must be taken, that we doe not rashly determine of obscure and doubtfull verities, upon pretence of our private light; and that, not without sure grounds, we run alone, and leave all Orthodoxe antiquity lagging behind us: How easily may we erre where we see no tracke before us? Nothing is more evident, then that there have been further discoveries made of the visible and materiall heavens, in these later ages, then ever were knowne to our predecessors, who could never

Mat. 11.25.

have

have beleeved that there were such Lunets about some of the Planets, as our late Perspectives have descryed; but in the spirituall Heaven, in vaine shall we expect any further insight, then the already revealed will of the Father hath vouchsafed to open to us: no new way hither, no new misteries there can be hoped for; That new Gospell, which some blasphemous Fryers would have foisted upon the Church in her thickest darknesse, is justly exploded with abomination and scorne; this Gospell which we have, is *Everlasting*. It may be some collaterall truths may breake forth upon manifest events,

Vide Chaucers Romant of the Rose.

Evangelium aeternum.

(for propheſies before they be fulfilled are riddles, when they are fulfilled, turne hiſtories) but new Doctrinall Truths important, and ſaving, are vainly expected, and fondly pretended. It is not more needfull, then weighty counſell which the Apoſtle gives to his Romans, and in them to us, that we ſhould not *ſuper-ſapere*, yea, perhaps it is more then a counſell, a charge of his: *For I ſay through the grace given unto me to every man that is among you, not to thinke of himſelfe more highly then he ought to thinke, but to thinke ſoberly, according as God hath dealt to every man the meaſure of faith*: as well knowing, what wofull effects would ne-

Rom. 12. 3.

Μὴ ὑπερφρονεῖν.

neceſſarily follow upon this height of ſpirit; For hereupon enſues a ſcorne, to be either controlled, or directed; a diſdaine of common and received opinions; a reſolution to walke nearer and fairer wayes of our own; a defiance to all contradiction; an affection of higher ſtreames of ſanctity, a challenge of new, and ſuper-celeſtiall illuminations; Diſeaſes, which I would to God our times were cleare of; at leaſt, not more infeſted with, then thoſe of our fore-fathers: Although, what age ever was there, wherein ſome ſpirits would not be ſoaring too high? even from the wilde and abſtruſe myſteries

Res ſordida eſt trita ac vulgari via vivere, &c. Sen. Epiſt. 112. *Nihil juvat obvium*, ibid.

Iren. l. 1.

Io. Gerſ. de diſtinctione veraſũ viſionũ à falſis.

of the Valentinians, Baſilidians, Carpocratians; and afterwards, the Manichees to this preſent day: The learned Chancelour of Paris tels us of a woman, one *Maria de Valemianas*, that had lately before his relation, written a Booke with incredible ſubtilty, concerning the prerogative and eminence of Divine Love; to which, what ever ſoule hath attained, is (according to her) let looſe from all the Law of Gods Commandements. Such ſpeculations as theſe, (and others of ſo high a nature, as I feare to mention) are no novelties to theſe dayes of light and liberty; ariſing meerely from the want of a meeke and mo-

modeſt humility of ſoule, reſting in plaine, ſimple, received Truthes: Shortly, peace can never dwell but under the rooſe of a meeke and humble heart.

Sect. XI.

The ſecond diſpoſition for Peace, is Obedience to our ſpiritual Guides.

IN the ſecond place, we ſhall be fitly compoſed for the entertainment of peace, if we have learn't to ſtoop to a ſubmiſſive obedience unto our ſpirituall guides; It is the full and abſolute charge of the bleſſed Apoſtle, worthy to be imprinted in our heart; *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſoules, as they* Heb. 13. 17.

they that most give account; Not to presse the vehement exhortations of the renowned Martyr *Ignatius*, who in every of his Epistles so strongly enforces this duty, as if all the life of Religion lay upon it. I cannot omit that famous observation of the holy Martyr Saint *Cyprian*; Neither, saith he, doe heresies, or schismes arise from any other ground then this (*quod Sacerdoti Dei non obtemperatur*) that obedience is not yeelded to the Priest of God; I wish these times had not too much reason to under-write a *probatum est*, to this truth; wherein it is lamentable to see how we are fallen into another extreme from our forefathers;

Cyp. Cornelio de Fortunato & Felicissimo.

They

They had learn'd (and practised accordingly) to take their faith upon trust from their teachers, and to pinne their soules upon their Pastors sleeves; to put themselves blindfolded into the hands of their leaders, to carry them whither they knew best; and but to question any point which their ghostly Fathers delivered to them as the Doctrine of the Church, was piacular: We on the contrary, are ready to guide and judge our Teachers, to slight and controll their directions, to contemne and trample upon their persons: Away with this proud usurpation! What distinction is there betwixt Clergy and people? Ye take too

The compassionate Samaritan.

Num. 16.3. too much upon your selves, *Moses* and *Aaron*, seeing all the Congregation are holy, every one of them: Woe is me, what an ill use doe we make of that greater light which hath shined forth unto us, if it have made us more opinionative, more apt to erre, more obstinate in errour? The Romanists are all for blinde obedience; too many of ours are for open-ey'd disobedience; the Romanists therefore goe away with peace without truth; ours under pretence of striving for some truths, abandon peace; How much happier were it for the Church of God, and for us, if we had learned to attribute so much to our learned and godly Pastors,

Paſtors, as to reſt in their ſtudied interpretations of Gods will revealed in the holy Scriptures, ſo farre, as not eaſily, and without ſure and apparent grounds to depart from their grave judgements? It was the great praiſe of thoſe noble Bereans, that upon the preaching of *Paul* and *Silas*, they ſearched the Scriptures daily, whether thoſe things were ſo, as they had delivered them; They examined the quotations of the Apoſtles; they did not take upon them to judge of the ſenſe of their Doctrine; whereto they ſo ſubmitted, as that they received the Word with all readineſſe of minde: Not that I would have Chri-

Acts 17. 11.

Christians to captivate their understanding to any mans private opinion; and sweare into the words of any Master in Israel, that were a servility meet for the adorers of that Roman Vice-God; who must beleeve that all the Truth of God is lock't up in the Cabinet of his owne breast; and that all the Decisions of that Oracular Chaire are inerrable though delivered without study or care; our holy profession allowes us another manner of freedome; Wherefore hath God given us our inward senses, and the powers of reason, if we may not make use of them in the maine chance of our soules? Doubtlesse, we may improve our sa-

Greg de Valent.

faculties, but as Scholars, not as Masters, to know, not to cavill. If thy Teacher walke not in his owne by-wayes, but leads thee along in the beaten path of the Church of God, wherein thou art, evidencing his directions by the word of Truth; follow him without feare, it is safe for thee thus to erre. Is it for thee now, upon the suggestion of some ignorant stranger, to stand still at the next turning, and to tell thy guide he goes the wrong way; and forsaking him, to coast the Country over hedges and ditches for a nearer cut, till thou have lost, with the way, thy selfe? There are some men that are too much ad-

Non recuso confusionem quam mihi obedientiæ zelus invexit. Bern. ep. 280 ad Eugen.

dicted to the judgement of their superiors. *Gerson* tells us, that the Cardinall of Amiens had wont to say of his brother *Ebredunensis*, in a familiar Sarcasme, as jesting at his too much dependance upon the Canon-Law, that if he lay bemired in some dirty slough, he would not come forth, except there were a Canon shew'd him for his rising up; and I feare these dayes afford too many, who having once doted upon some admired Teacher, (how Orthodoxe soever) cry up all his dictates for Gospell; I cannot say whether of these extreames be more dangerous, I am sure both tend to confusion: For the avoiding whereof,

Jo. Gerson Collat. pro Licentiadis.

whereof, how happy were it, if our hearers would not thinke themselve too wise, and would content themselves to be rather Disciples, then Judges, and would be pleased to entertaine reverent thoughts of those that are set over them, not more for the gravity and wisedome of their persons, then for the authority of their places: Even *Timothies* youth may not be contemned, and upon this ground it was, That amongst the Jewes, though a man were never so learned, yet if his beard were not growne to some fulnesse, he was not allowed to minister in the Synagogue: And hereupon it was, that holier antiquity (even

Capell. Spicilleg. in 1 Tim. 3. 1.

(even from the dayes of great and gracious *Constantine*) thought it very conducible to the good succesſe of the Goſpell, to put reſpects of honour upon the ſacred meſſengers of God; and even our *Canutus* could enact; *Pari cum Thano jure fruatur Preſbyter*; as on the contrary, it is too true an obſervation of *Damaſus*; where the name of Church Governours is growne contemptible, the whole State of the Church muſt needs be perturbed: In ſumme therefore, if ever we deſire to recover and maintaine Eccleſiaſticall peace, Gods meſſengers muſt be greater in our eyes, and we leſſer in our owne.

Leg. Canuti apud Henr. Spelman.

Damaſ. Epiſtola de Chorepiſcopis.

SECT.

Sect. XII.

The third disposition for Peace, charitable affection to our Brethren.

THirdly, to make up a fit cõposure towards peace, it shall be requisite, that we be charitably affected to our Brethren; putting the best construction upon their practises, or opinions, and allowing them such latitude of judgement in the lower ranke of Truths, as is no way prejudiciall to the publique peace: It is a faire and equall rule of Saint *Augustine*; One thing may seeme right & true to me, another man may judge otherwise; but neither doe I prescribe what

Augustin. in Psal. 16. *Potest mihi aliquid viri, alteri aliud, sed neq; ego quod dixi ego præscribo alteri, nec ille mihi.*

what I say to another, neither doth that other prescribe to me. *Charity* (saith the Apostle) *thinks no evill*: If a word, or action, be capable of a good sense, it is our fault if we suit it not with that best; and if our favour should be mistaken, yet as that Father said well, It is better to give an accoũt for mercy, then for cruelty: Had some man seen that austere *Simeon* (in the Story) going into a Curtezans house, & shutting the doore after him, and making some stay in that polluted roome, he would perhaps have misdoubted his unchastity: Whereas, that holy man put himselfe under that unhallowed roofe, for the happy con-

1 Cor. 13. 5.

Melius est propter misericordiam rationem reddere, quam propter crudelitatem. Opus imperfect. in Matth. Evagrius, l. 4. c. 33.

conversion of that infamous sinner; hazarding his reputation to win a soule. There is nothing which may not be taken with either hand; it is a spirituall unmannerlinesse to take it with the left: It was a foule fault in *Simon* the Pharisee (and that which might have been well worthy to lose the thanke of his entertainment) that when he saw the woman which was a sinner prostrate at the feet of Christ, and making an ewer of her eyes, and a towell of her haire, to wash and wipe them; he could straight say, *This man if he were a Prophet, would have knowne who and what manner of woman it is that toucheth him.* Wherein Luk. 7. 39.

he

he should rather have said; What a mercifull Saviour is this, that gives so gracious an admission to so sinfull a penitent? That decision of Casuists is full of charity, how just soever, that although the mother lived in the Stewes, the child is presumed to be the husbands, not an adulterers; neither is our usefull judgement much short of this favour, that if the husband be within the foure Seas, the childe shall be held not illegitimate. The like candid interpretations must we give in matter of opinions, making the best of doubtfull termes, and receiving the harshest expressions, not without some grains of salt; the

Quando ex jus fingit aliud esse quam sit, fingit mulierem stipulatam dotem, natum qui non est. Io. de Geminiano. l. 8. c. 19. Etiamsi mater viveret in prostibulo, præsumitur filius mariti & non adulteri. Mart. Vivald. explan. Bullæ.

Cyrillus & Joh. Antiochenus anathematizarunt se hæresin sibi mutuo objicientes; postea comperti idem sentire. Act. Concil. Ephesini Idem de Cyrillo & Theodoreto

the want wherof may prove extremely injurious, both to the Authors, and to our ſelves: For there is no humane writing which needs not the favour of ſuch faire ingenuity; without which, the Fathers themſelves would ſcarſe found Orthodoxe. Thus *Eraſmus* dares ſay, that *Auguſtine* himſelfe, even after all his retractations, hath left many things in his works ſimply hereticall: And can ſay of *Luther*, his great Antagoniſt, that he heares ſome things are cryed downe in his writings, which if they were ſoberly argued among learned, and ſincere men, would be found to availe much towards that ſpirituall and

Eraſm. Ep. lib. 22. Iodoco Epiſcopo. *Cum Auguſtinus poſt editas Retractationes reliquerit ſimpliciter hæretica, ſi quis ea nunc velit tueri.*

In Lutheri ſcriptis, &c. Eraſm. Cutberto Tonſtallo Epiſc. Londinenſ.

Evangelicall vigour, from which the world had too too much degenerated: And elsewhere, in an Epistle of his to *Jodocus Justus*, he professes that those things, which *Luther* urges, if they be moderately handled, come more near to the power of the Gospel. Without this candor, what monsters of opinion doth prejudice raise out of the most harmlesse writings? No man ever could be a more fit instance then that honour of Roterdam, traduced beyond example, by the malicious cowles of his age: Amongst whom, *John Standish*, a Minorite, impudently calumniates him to the King and Queene of England, as one that

Quæ Lutherus urget, si moderatè tractentur, mea sententia propius accedunt ad vigorem Evangelicum Epist. 2. ad Iodocum Justum.

Erasm. Ep. l. 15. Thom. Moro.

that denyed the Resurrection; others, that he had blasphemed all Christs miracles, as done by Magicke; since which time, our moderne Pontificians, and *Bellarmine* amongst the rest, can brand him for a friend to Arianisme, and a Patron of that Anabaptisticall fancy of the unlawfulnes of * war; which yet himselfe, as precious of so unjust an imputation, prevents and confutes in an Epistle to *Paulus Voltzius*: Shortly himselfe professes, that the very sentences of our Saviour Christ, and his Apostle Saint *Paul*, are under his name damned by his adversaries, when they are reported in his Paraphrase under another person.

Bellar. præf. lib de Christo.

* *Si quis à bellis, quæ jã secutus aliquot ob res nihili plus quam Ethnicè gerimus, deterreat, notatur à Sycophantis quasi sentiant cum iis qui negant ullum bellum gerendũ Christianis.* Lib. Ep. 23. P. Voltzio. *Quid hic cõmemorẽ Christi, Pauli q; sententias meo nomine damnatas, cum in Paraphrasi sub aliena persona referuntur?* Ep. 122.

I would to God this age were not palpably guilty of too much uncharitableneſſe this way: When we looke upon errours, we are apt, as thoſe that ſee through a miſt, to thinke them greater then they are; every fault is a crime; every miſ-opinion an hereſie; neither can it be otherwiſe, while we are ready to impute to the contrary-minded, not only thoſe things which they profeſſe to hold, but thoſe which we conceive to be conſequent to their opinions; how vehemently ſoever diſclaimed, and defied by the Authors: For the inſtances whereof, (beſides thoſe of our daily experience) I referre my Reader to the Treatiſe of

Chriſt. moder. l. 2. c. 10.

Chri

Christian moderation, where they are (to our sorrow) specified. This is no other then to enlarge the breach, and widen the wounds of Gods Church; which we ought by all good meanes to binde and make up. Why should not I rather, when I meet with an hard and crabbed expression in a worthy Divine, (as *Piscator*, *Beza*, *Paræus*) say as *Cruciger* said of *Luther*, [a] that he meanes better, then sometimes, in his heate, he speaketh; and say of the works of our learned Authors, as he said of the Pontifician Lawes, that they are (*reverenter glossanda*) to have a reverent glosse put upon thē? Were this really and cordi-

F 3 ally

Nec ostentemus industriā aut dexteritatem in augendis discordiis, ut multi faciūt; Philip. Melanct. ad amicum quēdā, an. 1544

Dissimulandus in corpore pulchro nævus unus. Maldon. in Ioannis 20.

a *Eum commodius sentire quàm interdum loquitur dum effervescit.* Boxhorns. ex Autographo Crucigeri. Sic & Phil. Melanct. *Sciebam horridius scripturum Lutherum quàm sentit.* Epistola ubi supra.

ally done, we ſhould appeare more innocent, and be leſſe unquiet.

Sect. XIII.

The fourth diſpoſition for Peace, a yeeldableneſſe upon ſight of clearer Truthes.

Cum mentem in melius mutare, non levitas ſit, ſed virtus. Amb. in Pſal. 119.

IN the fourth and laſt place, if we would be fitly compoſed to peace, we may not be too peremptory in our opinions and reſolutions of ſlight and un-importing verities: We cannot be too ſtiffe in the maintenance of maine Truthes, though even to blood; Our life can never be better ſacrificed then in ſo holy a quarrell: The faith that was once delivered to

Iude 3.

the

the Saints must be earnestly contended for; but for other matters, that concerne rather the ornament, then the essence of Religion, though they are fit to be known and resolved on; yet with no other confidence, then that we are ready to yeeld upon a stronger conviction. So the blessed Apostle, that was ready to dye for the Name of the Lord Jesus; yet in rituall, outward, indifferent observances, professeth to become all things to all men, that he might by all meanes save some: And hee that withstood *Peter* for Judaizing to scandall, and danger of losse; professeth, that to the Jewes, he became as a Jew, that he might gaine

1 Cor. 9. 22.

Gal. 2. 11, 12, 13.

1 Cor. 9. 20, 21.

the Jewes; to them that are without Law, as without Law, that he might gaine them that are without Law. Some duties and opinions may be such, as doe not oblige us to a necessary constancy; but as we say of fashions, may vary upon occasion, according to the exigence of time and place. The Apostolicall constitution, for abstaining from Acts 15. 20. things strangled, and from blood, (though a famous Synodicall Act) did not yet long bind the Church; neither know I, whether it fell not under Saint *Pauls* rudiments of *Touch not, taste* Col. 2. 20, 21. *not, handle not*; and those love-feasts, which were with good allowance celebrated in

in those Primitive times, out-lived not many ages: What determination Saint *Ambrose* gave to young *Augustine*, and his Mother *Monica*, concerning the Saturday fast, is well knowne, and holds in all the like occasions; Rome hath one Rite, Millaine another. Neither was it other in the times of the Law; The brazen Altar was for the sacrifices, (and who durst offer besides it?) Yet by reason of the multitude of the offerings, and incapacity of the Altar, *Solomon* hallowed the middle of the Court that was before the house of the Lord for that purpose; Neither doth he content himselfe with the same number of Cherubims,

1 King. 8. 64.

bims, which were in the Tabernacle, but doubles it; So did his Father *David* before him, anticipate the age of the Prieſts, entring into their ſervice five yeares earlier then the Moſaicall appointment. Certainly, no Law of God or man holds a man cloſe to his owne firſt reſolutions, in things not neceſſary or morally requiſite. It was a famous caſe that is related of *Ageſilaus*; His men ran ſhamefully away in the Leuctrick fight; the Law was, that flight muſt be puniſht with death; the wiſe King finding the crime ſo univerſall, enacts, that the Law muſt ſleep for that dayes work; but ever after muſt be awakened to an im-

ὅτι τὸν νόμον δεῖ σιγᾶν ἐν καθεύδειν, &c. Dio Caſſ. l. 39.

partial

partiall execution: So, saith the Historian, the Law remaining intire in the words of the act, was in the effect, for the present repealed: The like *Appian* tels us was done in the place of *Scipio*; whose age was not yet by Law capable of Magistracy, though his parts were; the Senate not thinking it fit to lose the employment of so eminent faculties, decrees the Law for that once void, ever after in full force. The like is to be said, and done in matter of opinion; It is a most odious thing to be an *Ecebolius* in Religion; That resolution of *Ambrose* was noble, and worthy of a Christian Bishop, which he tooke up to *Valentinian* the younger;

ἔστας ὁ νόμος, ἐν τοῖς ἐκυτῦ ῥήμασι μένων, ἔργῳ κατελύθη. Idem. Ibid.

Non turpe est sententiam mutare, &c. Greg. Naz. Orat. 32.

Ambros. Ep. 32. ad Valent.

ger; I follow, saith he, the determination of the Nicene Councell; from which, neither sword nor death shall ever separate me: Yet the same Father was not lesse pliant in matter of Rite, as we formerly intimated, then inflexible in points of faith: And this is a disposition fit for all the Clients of peace; to hold fast in knowne Truths; in doubtfull to maintaine (though not too eagerly) the probablest: In the maine Truths to be over-ruled by faith, in lesse matters by better reason: So the African Bishops, with much Christian modesty, in the Councell of Carthage: It remaines, say they, that every man speake what

Con. Carth. sub Cyprian.

what he thinks of this matter, judging no man, nor removing any man from our communion, that is contrary-minded. Now therefore, to winde up this clew of our discourse; If we be humble, and meek-minded; If obedient to our spirituall guides; If charitable to our brethren; If not too peremptory in our opinions; we have attained to a meet temper for the entertainment of peace.

SECT.

Sect. XIV.

The third way or rule of Peace, the avoyding unneceſſary queſtions.

IN the private way of peace, it muſt be our third care to put off unneceſſary queſtions, and to ſet bounds to our curioſity. There are three ranks of Truths: There are ſome neceſſary; ſome profitable; ſome impertinent: The neceſſary Truths are neither many, nor obſcure; The impertinent are many, and as litigious, as uſeleſſe: Only the profitable are worthy of our ſtudious and carefull diſquiſition. It would anger a patient man to reade of *Lu-*

Pauca ſunt neceſſaria vera. Reg. Columb.

percus

percus Berytius the Grammarian, that wrote three Books of the Greeke particle (ἂν); Or of a Shoolman, that tediously disputes, whether a man may *equitare sine equo*; and acutely argues the difference betwixt *modo quodam*, and *quodam modo*; whose vaine agitations were enough to put a man to the study, whether it were better for a man to be idle, or to doe nothing; There is a world of such frivolous thoughts, meet for them that know not what to doe with their leisure: These are apt to engender strife; and like wormes in the mudde, to raise bubbles in the water; Neither ever was the Church of God free from such

Suidas.

Io. Maior. Vide Melanct. Apolog. adverſ. Pariſienſes Sophiſt.

Erroris comes arguta ſubtilitas, &c. Otho Friſin.

such sleeveleſſe and unneceſſary quarrels: Even in the Jewiſh Church, beſides thoſe five maine Sects, betwixt the Families or combinations of *Shammai*, and *Hillel*, we reade of a deadly diſſention in 18 (ſome ſay, 24) ſeverall points; ſo great, as that it was not to be compoſed by *Elias* himſelfe, of whom they had wont to ſay upon all occaſions of doubt or difference; *Tiſbi ſolvet nodos*, The Tisbite ſhall untie all our knots; As for the Evangelicall Church how it was (even in the firſt age) diſquieted with theſe buſie impertinēcies, we need no other witneſſe then Saint *Paul* himſelfe, whoſe frequent charges are vehe-

Serar. Rab. prior.

mently

mently bent against *fables and endlesse genealogies, contentions and strivings about the Law*; Against *prophane and vaine bablings*; against *strife of words to no profit, but to the subverting of the hearers:* In the succeeding age, what loud and intemperate janglings the unadvised zeale of *Victor* raised concerning the time of the celebration of Easter, is too well knowne. Very remarkable is that passage betwixt *Gregory*, Bishop of Rome, and *Mauritius* the Emperour: *Cyriacus* the Bishop of Constantinople, would needs style himselfe Universall Bishop; *Gregory* doth very gravely advise him to refraine from giving himselfe so

1 Tim. 1.4.
2 Tim. 3.9.
2 Tim. 1. 14.
2 Tim. 2.16.
2 Tim. 2.14.
Ut ab stulti vocabuli se appellationis compescat.

so foolish a title; *Mauritius* the Emperour interposes, and finding the quarrell grow hot between two so eminent Prelats, commands the peace; and charges them that for the appellation of a frivolous name, there may not a scandall be raised in Gods Church: *Gregory* replyes modestly, and discreetly to the Emperour; I beseech your Imperiall Piety to consider, that there are some frivolous things, which are altogether harmlesse, but others gaine, extreamely hurtfull; for saith he, when Antichrist comes, and shall call himselfe God, it is a very frivolous thing, so to terme himselfe; but yet it is too too pernicious: if

Mauricius præcepit ne pro appellationis frivoli nomine scandalum, &c.

Sed rogo ut Imperialis Pietas penset, quia alia sunt frivola, valdè innoxia, alia vehementer nociva, &c. Greg. Maurit. Aug. l. 6. Ep. 30.

if we regard the quantity of the word, (*Deus*) alas, it is but two ſyllables; but if we reſpect the weight of the iniquity, it is a world of miſchiefe. Both ſaid well, and to our purpoſe: The Emperour, that frivolous matters may not breake the peace; The Biſhop, that thoſe points, whoſe frivolouſneſſe is hurtfull and pernicious, muſt be ſtrongly oppoſed; Every ſleight queſtion is not worthy of our engagement; why would we herein grudge men the freedome of different thoughts? He is no meane * Caſuiſt amongſt the Romiſh Divines, that tels us confidently, it is the received judgement of their holieſt Doctors,

* Petr. Aquilanus dictus Scotellus in 2. ſent. diſt 11. *Ad hoc dico ſecundum viam ſanctorū, quod nullum inconveniens eſt, inter Angelos eſſe opinionum diverſitatem, quantum ad ea quæ ſunt ad finē, dummodo maneat identitas finis.*

ctors, that it is no inconvenience to hold, that amongst the very Angels themselves, there may be a diversity of opinion, in regard of those things which tend towards the end, so long as they all make joyntly to the selfe-same end; How much more must this be tolerated to the best of men? Though our lives differ in the circumference, it is no great matter so long as they meet in one center of Essentiall Truth. It was sound counsell that *Pomeranus* gives to the Ministers of Gods Word (*ne tot articulis*, &c.) That they should not with so many Articles, and Creeds, and Confessions, confound the minds of plain Chri-

Pomeran. in 1 Cor. 15.

Christians, but that they should draw up the summe of their Beleefe into some few heads: Nothing hinders, but that Professors and Licentiates in Divinity, may busie their thoughts, and spend their houres upon the knotty and abstruse questions of that sacred Faculty, as those who would account it a shame to be ignorant of any cognoscible Truth; but why should the heads of ordinary Christians be perplexed with those curious disquisitions? Let the Schooles ingrosse those nice and deep speculations; Let not the Pulpits be vexed with them: And for us that are Gods Ministers, what ever we may doe in our studies;

Tales quæstiones quales nulla Lex canonve Ecclesiasticus necessariò præscribit, sed inanis dissoluti otii certatio proponit, licet ad ingenii acumẽ exercendum instituantur, tamen interiore mentis cogitatione continere debemus; & neq; in publicos populi conventus temerè efferre, neq; vulgi auribus inconsulto concredere. Constant. Epistola ad Alexandrũ, & Arrium, Euseb. l. 2. c. 67.

studies; yet when we come to speake to the Assemblies of Gods people, let us take up the resolution of the blessed Apostle, *I determined not to know any thing among you, save Jesus Christ and him crucified.*

1 Cor. 2. 2.

Sect. XV.

The fourth way of Peace; to labour and pray for further illumination in all requisite Truths.

ALL necessary Truthes are plaine and open; but many profitable Truthes, (which may much concerne us to know, and wherein we ought to accord) want not some difficulty: We are not

not bidden to sit downe in meere necessaries; but are vehemently called upon to grow up in knowledge: It is the gracious promise of God to us by his Prophet *Hoseas*; *Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former raine to the earth*; And it is the daily prayer of the Apostle to God for his *Colossians*, *That they might be filled with the knowledge of his will in all wisedome, and spirituall understanding*. In the fourth place therefore, it will be the duty of every private Christian (as in the ready way of peace) to labour and pray for further illu-

Hos. 6. 3.

Col. 1. 9.

illumination in all requisite Truth, and for a ready inclination of heart, to a peaceable agreement therein: For there are two things which hinder us from an unanimous conspiring in the same Truth; Either want of light in the understanding, that we cannot looke so deep into the mysteries of Divine verity, as others: or some obstructions in the will and affections, through prejudice against the person, or matter proposed. Both these must be removed by our prayers, by our endevours: It was the request after the man after Gods owne heart, *Open thou mine eyes that I may behold the wonderous things of thy Law*; and in a reall, and heavenly

Psal. 119. 18.

heavenly complement, with his Maker; *I am thy ſervant, give me underſtanding that I may know thy teſtimonies*: It was his, and muſt be ours; whoſe continual ſuit for our ſelves muſt be that which the bleſſed Apoſtle ceaſes not to make for his Epheſians, *That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto us the ſpirit of wiſedome and revelation, in the knowledge of him; that the eyes of our underſtanding may be enlightned*: neither may we expect that God will work miracles for us; that he will crown our idleneſſe with bleſſings, that he will force mercies upon us, and tear open our lids, that he may ſhine into our

Pſa. 119. 125.

Epheſ. 1. 17. 18.

eyes: No, he looks that we ſhould humbly comply with the meanes, and anſwer his heavenly motions with the willing obedience of our beſt endeavours: Otherwiſe
John 3.19. *this is the condemnation, that light is come into the world, and men loved darkneſſe more then light*: It is poſſible for a man to know the truth,
Rom. 1.18. and yet *to withhold it in unrighteouſneſſe*. Illumination is not alwayes followed with obedience; there are thoſe, ſaith the Apoſtle, which (notwithſtanding the
Rom. 2.8. light of knowledge) *are contentious, and doe not obey the truth, but obey unrighteouſneſſe*: So as our prayers and endeavours muſt not bee
Prov. 10.20. more bent againſt blinde eyes,

eyes, then against frowardh hearts: for there doth naturally reigne in us a certaine envious perverſneſſe of ſpirit, which many times ſets us off from the acknowledgement of thoſe truths whereof we are inwardly convinced: I have ſometimes read in *Malvenda* his Commentaries, when he falls upon a probable and fair ſenſe of a difficult Text, that he ſubjoynes, I could like that explication well, if it were not *Calvins*: Like to that prejudicate Italian, who being in deadly feud with a great rival of honour, gave his vote (after a nap taken in the Senate) that no other armes then theſe: I am againſt that which *N.* ſpake.

Prov. 12. 8.

Balt. Caſt. *de* Aulico.

and being told that oppo-
site of his had not yet ſpo-
ken, then, ſaith he, againſt
what he will ſpeake. This
diſpoſition makes men ſuch
as the Pſalmiſt complaines
Pſal. 120. 6. of, *Haters of Peace*; of whom
the Holy Ghoſt paſſeth an
Rom. 3. 15, 16. heavie doome; *Deſtruction*
and miſery is in their wayes;
the way of peace have they not
known.

As therefore it concernes
every man to labour, and
pray againſt all unpeaceable
affections in himſelf; ſo alſo
to ſtrive (both theſe waies)
againſt the common diſtem-
pers of others: Even thoſe
that cannot aide GODS
Church with their coun-
ſels, with their purſes; yet
with their praiers they may,
yea,

yea, they muſt; *Oh pray for the peace of Jeruſalem, they ſhall proſper that love thee; Peace be within thy wals, and plenteouſneſſe within thy palaces; For my Brethren and companions ſake I will now ſay, Peace be within thee: Becauſe of the houſe of the Lord our God, I will ſeek thy good.* Pſal. 122. 6, 7, 8, 9.

Next to our prayers, there is no better way to attaine further illumination and ſettlement in all holy truths, then to walk conſcionably after that light we have received: It is a golden rule of our bleſſed Saviour, *If any man will doe his will, he ſhall know of the doctrine, whether it be of God:* Hence it is that the Jewes ſay, *Abraham* had no other Maſter then his John 7. 17.

own reines, his humble obedience drew on further entireneſſe with God: for *to him that hath ſhall be given*, ſaith our Saviour; the improvement of one Talent is graciouſly rewarded with more; in vain ſhall we complain of ſlackning our work for the want of a greater light, when we ſit idle, and doe nothing at all by a leſſe. It was a ſmart anſwer, which a wittie and learned Miniſter of the Reformed Church of *Paris* gave to a Ladie of ſuſpected chaſtitie, and now revolted; when ſhe pretended the hardneſſe of the Scripture; Why, ſaid hee, Madame, what can be more plain then, *Thou ſhalt not commit adultery*? Had ſhe not been

M. Durant.

been failing in the practice of what she could not but know; shee had found no cause to complaine of the difficultie of that which she could not know: But it seems she (as too many more of us) was of the *Athenian* strain; of whom *Tully* saies the Proverbe went, That they knew what was right, but would not do it. Did we not come short of our humble dependance upon God, and our care to be approved of him in known duties, our apprehensions could not misse of those things which concern our peace: Very memorable is that instance of the learned Chancelour of *Paris*, which in imitation of Saint *Paul*, he gives, I

Athenienses scire quæ recta sunt, sed facere nolle. Cic. de Sen.

Jo. Gerson. *De distinctione verarum visionum à falsis. Novi hominem qui post multum tentationis, &c.*

suppose, of himself in a third person: I knew a man, saith he, that after much temptation concerning one of the Articles of Belief, was suddenly brought into so great light of truth and certainty, that there were left no remainders of doubt, no vacillation, but much clearness and serenitie, by the command of him that over-rules the waves, &c. Who by the sole humiliation, and captivating his understanding to the obedience of faith, and the omnipotence of God; obtained such grace, as that he no more doubted of that point of belief, then of his own being: And when he sought the reason of so great assurance and peace in believing

ving, he did meet with no other, but that so he found it; and that he could not convey it into another man. Thus he: Surely our God is still and ever the same; were not we wanting to our selves, he would not faile to lead us into all truth: and the truth being but one, we should happily meet in the same truth; so as now truth and peace should kisse each other; and wee should bee blessed in both.

Sect. XVI.

The fifth rule of Peace, to comply with our brethren so far as we safely may.

Fifthly; it shall mainly conduce to Peace, that we comply with our brethren so farre, as we safely may: that we walk along lovingly with them so far as our way gdes together; and then (since we must needs) part friends: That great Councell of *Millaine*, how ever faulty, yet begins well in their Synodicall letters to *Eusebius*; Your dear love is not ignorant how precious the bond of Charity and Peace is to bee esteemed; even

Concil. Mediolan. universi reprobatum. Lit. Synod. Eusebio Fratri. Non ignoret charissima nobis dilectio tua, &c.

even those that breake the peace cannot but praise it; how much more should they bid for it that are true friends to it; and to that amicablenesse that attends it? Wee cannot keep too much aloof from those without, except it be to fetch them in: How happy were it, if herein we could learn wit of enemies? What a cautious decree was that which *Clement* the 8th made for his Italians; that none of them might dare to dwell in any place under Hereticks, save where there is an allowed Church with a Roman-Catholick Priest: And that no man should be sent forth for trafique to any hereticall country, under the age of 25 years: And no

Provinc. Clem. 8. An. 1596.

Gregor. 15. Anno 1622. In locis Italiæ & adjacentium insularū, &c. Vid. Gavant. v. Hæresis.

no lesse strict and wary was that of *Gregory* 15th; that no Heretick might under what pretence soever, hire an house, or make his abode in the places of Italy, and the Isles adjacent; Neither was it without great cause, that the Synode of Laodicea, about the year 364 decreed, that no Christian should celebrate festivals with Pagans, Hereticks, Jewes: And the Councell of *Ravenna* no lesse wisely ordered, that no Jew might come forth of his doores without a Roundell of yellow cloth upon his upper garment, that he might be distinguished for avoidance: I love the zeal of those Athenians that would not wash in the same

Synod. Load. juxta Caran. m. Can. 37. & 39.

Hospin. de origine fest. Christ.

Cone. Ravenn. Rubric. 23.

Plutarch.

Bathe

Bathe with the perſecutors of *Socrates*: But this wiſe averſeneſſe from the known enemies of peace, may, and muſt be accompanied with a friendly correſpondence with differing Brethren: The ſame Spirit that delivered up *Hymeneus* & *Alexander* unto Satan, that they might learne, not to blaſpheme, gives charge, *Him that is weak in the faith receive you*: He that every where preach'd the abrogation of the Law of Ceremonies, yet to comply with the Jewes, yeelded to a legall purification; he that found ſo many and groſſe errours in the Church of *Corinth*, as one would think might have been enough to have eſtranged

1 Tim. 1. 20.

Rom. 14. 1.

Acts 21. 26.

ged him from it, continues the profeſſions of his deareſt reſpects of it; and ſalutes them, *Saims*. We muſt ſo deale with our Brethren, as *Mariana* tels us it is the faſhion of his *Society*, whoſe drift (ſaith he) is, that what is miſ-done by them, may be cover'd with eaith, and with-held from the notice of the World: Our charity therefore will teach us to mince thoſe errours which wee cannot ſuppreſſe; and where we finde extreams, to ſtraine both parts what wee may, to meet in the mean: Thus did the holy African Biſhops, in the caſe of a dangerous diſtraction that fell out in their Church; *Feliciſſimus* a looſe & over-kinde

Totum Societatis regimen eſt, &c. I. Mariana *de morbis Societatis, eorumq; remediis.*

kinde Schismatick, stiffely held, that all that were lapsed in the heat of persecution, should be presently received without any Penance at all: *Novatian* on the other side maintains the contrary extreame; That none of those who had thus offended, should at all be received into the bosome of the Church; the Church is miserably divided: Hereupon 42 Bishops are by the authority of *Cyprian*, assembled in a Synode; they walking in a mid-way, define, that peace and reconciliation is not to be denyed to those which had falne in time of persecution, that humbly sued for their re-admission, if they had once fulfilled

V. d. in Concil Carthag. 2. sub Cornelio not as Binii.

filled the penances enjoyned them: and this they decreed should be ordinarily done, unlesse the perill of present death, or the instant persecution of Tyrants required a dispensation. Thus the godly Fathers did evenly cut a thread betwixt the rigour of the one side, and the over-indulgence of the other; and, as wise arbitrators are wont to doe, detracted something from either part, that they might set peace between both. Thus in the modern question concerning the extent of the benefit of Christs death and passion, whiles some teach that Christ died for all mankinde, others that he dyed only for some, *viz.* those that

that believe; a learned and discreet Moderator goes between both, and yeelding something to either part, reconciles both; When wee say Christ dyed for mankinde, we mean (saith he) that Christ dyed for the benefit of mankinde: Now let this benefit be distinguished, and contentions hereabouts will cease: For if this benefit bé considered as the remission of sinnes, and the salvation of our soules, these are benefits obtainable only, upon the condition of faith and repentance; on the one side, no man will say that Christ died to this end to procure forgiveness and salvation to every one, whether they believe and repent, or no:

D. *Twisse* in his Animadversions upon D. *Jackson*. And to the same effect D. *Riverius* Disp. 6. *De Redemptione.*

no: So on the other, none will deny but that he dyed to this end, that salvation & remission should redound to all, and every one, in case they should repent and believe: For this depends upon the sufficiency of that price, which our Saviour paid for the redemption of the world, &c. And to pay a price sufficient for the redemption of all, and every one, is, in a fair sense, to redeem all and every one: thus he: so as neither part can finde fault with the decision, and both must rest satisfied. The like must we endeavour to doe in all differences that are capable of an atonement; for certainly, it is too much stiffenesse to stand

ſtand ever on the height, and to give no quarter in matter of opinion, like thoſe peremptory [b] Egyptians, wch in ſeverall Cities would either profeſſe to abhorre the Crocodile, or to deifie him: [c] Ther is a mean (if we could hit on it) in all, ſave fundamentall, quarrels, worthy to be the ſcope of all our charitable deſires, which if wee could attaine, and reſt in, we and the Church of God ſhould bee peaceable and happy.

[a] Tul. Academ. 4. *Quod gravius ferremus ſi quiſquam illam diſciplinam philoſophiæ probaret, præter eam quam ipſe ſequeretur.*

[b] *Cum ſoles credit habendos Eſſe deos quos ipſe colit.* Juvenal. Sat. 15. Combos Tentyra

[c] *Patres noſtri non ſolùm ante Cyprianum, vel Agrippinum, ſed poſtea ſalùberrimam, legitimum in approbarent, poſſeſſionem conſuetudinem inuenerit, ut quicquid dicimus aut aliqua hæreſi, vel ſchiſmate integrum reperirent, ſine quam negarent.* Auguſt.

Sa er.

Sect. XVII.

The last way of peace: To let fall our own interest for the publique.

LAstly, the readie way for private persons to procure peace, is, that every one should be willing to let fall his owne interest for the advancemẽt of the publique. What are wee but members of one and the same communitie, whether of Church or kingdome? & what member is there that doth not willingly yeeld up it selfe to the preservatiõ of the whole body? This naturall intercourse there is betweene the very

Cato *cujus mores erant, Lucano referente, Toti genitum se credere mundo.* Gerson *de Ang.*

very Elements themſelves that each of them is ready to forſake his owne place for the benefit and advantage of the Univerſe. Hereupon it was, that the choſen Veſſell was content to undergoe not labour, and ſorrow, and care onely, but paine too; *I now rejoyce* (ſaith he) *in my ſuffering for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the church.* If what we doe, or ſuffer, be not with relation to the common good, we forget our intereſt and loſe our thanks: And, if in our undertakings we finde a certain Self ſtand in the way of our publick ends, he muſt be ſhouldered out, or trampled

Coloſ. 1. 24.

pled upon, if ever we expect a comfortable issue. How commendable was that example of *Maximianus* a worthy Bishop, who being lately converted frō the schism of the *Donatists* to the Catholick Church, when hee saw that he could not be peaceably received of the people, out of a godly care of the common peace, openly professed before the Fathers of the *Milevitan* Councell, that he was willing to renounce his interest in his Bishoprick, and besought them that another might be chosen into his place; whereupon the cause was examined, his abdication admitted, his brother *Castorius* substituted in his room, and the

Concil. Milevit. Vide notas Binii. Maximianus Vagiensis *Episc.*

Church

Church quieted. The want of this pious ingenuity is that, which hath beene the cause of all the distempers, both raised, and continued in the Church of God; in that prime and leading persons have beene fastened so close to their owne concernments, that they might not bee induced to leave their hold for the publick good; Surely it is that for which those who have sat at the sterne of the Roman Church must looke to give an heavy account; for the generall reformation of the whole Church (as one said truly) hath (like the Rabbers skin) stuck thus long at the head; their ingenuous *Cassander* confesses no lesse, woe be

M. *Struther* in his Looking-glasse for Princes.

to

to them, who for the carnall reſpects of worldly honours, and profits, *withhold the truth in unrighteouſneſſe*: forcibly blindfolding Gods people that they may not ſee themſelves deceived; bearring themſelves ſo high upon that inſolent pretence of infallibility, that it is no leſſe then ſpirituall treaſon once to queſtion it; and upon that ground hating to relent in the leaſt miſpriſon; leſt they ſhould ſeeme to yeeld the Church of *Rome* might erre; Where ſhall the blood of thoſe millions of ſoules (which have miſcarried through this arrogant uſurpation) be required, but at thoſe hands who would rather chuſe the world ſhould

Rom. 1. 18.

periſh

periſh, then their creſt ſhold fall? What ſhould I touch at thoſe ſecular violences, that upon this onely ground have been raiſed againſt the *Henries* & *Frederickes* of old; or thoſe bloody conteſtations of *Guelfes* and *Gibelines*; or thoſe cruell competitions of ſucceeding Anti-Popes? Cardinall *Peron*, and the laſt Age can ſay enough of the proceedings of *Clement* the 7th, againſt *Henry* the 8th of *England*, & of *Leo* the 10th againſt the Proteſtants of *Germany*; which (ſaith he) have been attended with the loſſe & ruine of many great Provinces; and our owne eyes can teſtifie ſufficiently what courſes have been held againſt our (o laſt glorious

Car. Peron. *En lettres au Roy de France, pour la pacification entre la Pape et la Seigneurie de Veniſe.*

Soveraignes, and the *Venetian* State? and all these on no other ground but this, that proud stomachs would not abide to remit ought of their unjustly-challenged greatnesse. Neither is it otherwise in matter of judgement. It is possible I may meet with some private opinion, which I may strongly conceive more probable then the common; and perhaps I may think my selfe able to prove it so; shall I presently out of an ostentation of my own parts vent this to the world, and strain my wittes make it good by a peremptory defence, to the disturbance of the Church, and not rather smother it in my own bosome, as think-

ing the losse much easier of a conceit, then of peace? That of Mr. *Calvin* is very exemplarie, who writing to *Olevian* concerning the giving of the holy Eucharist to the sicke, and having shew'd reasons for that practice, shuts up with (*Scis Frater*) You know Brother, that the fashion is otherwise with us; I beare with it, because it is not profitable to contend: a charitable rule, & worthie to be universall; and indeed little other then *Apostolicall*. For after order given for the covering of the heads of Women in the Congregation, Saint *Paul* shuts up with this conclusion, *But if any man seem to be contentious, we have no such custome, neither*

Calvin. Ep. 365. *Epist. Brechen. de Perthanis Articulis.*

1 Cor. 11. 16.

ther the Churches of God. There are too many who like the Trout or Salmon, love to ſwim againſt the ſtreame; and too juſtly may wee take up the old complaint of *Alvarus Pelagius*, He is no knowing man now a daies that deviſes not ſome novelties of opinions: ſhould I gather up & preſent to the world, a juſt catalogue of thoſe wild conceits, that have been broached in theſe latter times, I ſhould ſhame the preſent age, and amaze the following: Certainly theſe ſpirits are no friends to peace, elſe they would not ſo vainely purſue their own intereſt againſt the publick: It is the praiſe of the Netherlands, & that where-

Non eſt ſciens hodie qui novitates non invenit.

The. Scot. his Belgick Piſmire.

to

so we do justly ascribe their strange prosperitie, that they looke not so much at their owne particular advantages, as the raising of the stock of the honour and wealth of the publick State: If such could be our respects to the Church and causes of God, both they and we should flourish; which contrarily neglected have involved us in those unspeakable miseries which we suffer.

Shortly then, to sum up what we have said concerning this part of our discourse: If we shall effectually labour against the grounds & causes of Contention, Pride, Self-love, Envie, Covetousnesse; if we shall compose our selvs to a temper fit for the enter-

tainment of peace; that is, if we shal be humble and meek minded, if obedient to our spirituall guides, if charitable to our brethren, if not too peremptory in our own apprehensions; If thirdly, we shall put off unnecessary questions, and set bounds to our curiosity, if we shall pray and labour for further illumination in all requisite truths; and shall therefore walk conscionably after the light which we have received; if we shall comply so far as we lawfully may with our Christian brethren; if lastly, we shall be content to let fall our own interest, out of a tender respect to the publick, we shall tread comfortably in the private way of

of peace, and shall in our particular stations have contributed our due endevours to the tranquillity and happinesse of the Church of Christ. It remaines that we now addresse our selves to the laying forth of the publick wayes of peace, such as concerne authorities to walk in.

Sect. XVIII.

The first publick way of peace: To suppresse the beginnings of spirituall quarrels. Which shall be done, if first the broachers of new opinions be by gentle means reclaimed.

THe first whereof shall be a carefull endeavour to

suppresse the beginnings of spirituall quarrels; a practice which wee may well take out from the Authors of our Municipall lawes, who haue taken so strict order against menacing words which might draw on a fray, and Routs, and Riots, which may tend towards Insurrection. Seldome doe great mischiefes seize upon us wholly at once, but proceed by certaine degrees to their full height: And as it is in corruption of manners, so also in depravation of judgement, no man is worst at the first. It is a true word which *Gerson* cites out of the Decree, That Schisme disposes towards Heresie; for he that flies off frō the Church, must

Io. Gerson. de schism.

must pretend errours, leſt he ſhould ſeem to have made a cauſeleſſe ſeparation: And where there is a diſcord, there will be ſtrife. As that Father ſaid of ſinne, we may truely ſay of errours, the beginnings of them are baſhfull; neither dare they at their firſt riſe ſhew what they mean to be. It ſhall be therefore the beſt wiſdome of Authoritie to check the firſt motions of contention, and to kill this Cockatrice in the egge: Remedies ſeaſonably applied are ſeldome ineffectuall.

Diſcordia, ubi animus eſt diſſentiendi; Lis, ubi neceſſitate urgente rem noſtram repetimus. Molcon. *de Judiciis.*

And this ſhall be done, Firſt, if when any heterodox or irregular doctrine ſhall be let fall, it be taken at the firſt rebound; and the author

& avower fairly dealt with-all, and ſtrongly convinced of his errour, that ſo he may by all gentle and loving perſwaſions be reclaimed before the leaven of his miſopinion have ſpread any further, to the ſowring of others: It ſhall be needleſſe to urge, how requiſite it is, that all brotherly kindneſſe ſhould in ſuch caſe be uſed; our proceedings in the cure of the painfull tumours of the body direct us what to doe in the ſpirituall; we lay ſuppling and mollifying plaiſters to theſe angry ſwellings, ere we make uſe of the Lancet: I finde it a praiſe given to one *Comitulus* a Biſhop of *Perusia*, that he did (*paternè & maternè loqui cum Clero*)

Barth. Gavant. *Praxi Synod. Dioceſanæ. Annotat. Sect. 2.*

clero) treat with his Clergy, with the gravity of a Father and the affection of a Mother; so should erring souls be dealt with; rigour and roughnesse may not have place here, much lesse cruelty and violence. Our story tels us of one *Ithacius* a Spanish Bishop, that out of his zeale had obtained of the King, that the Priscillianists (a dangerous and perfidious Sect) should bee punished with death: An holier Bishop then he (whom the following Ages graced with the name of a Saint) *Martin*, took part with him, in that zealous project, whom yet the rest of the Clergie and Church cryed down for intolerably bloody: upon their cla-

Vid. notas in Concil. Treverens.

clamours & the monition of an Angel (as the ſtory ſaies) *Martin* bethinks himſelfe of the overſight, recants his errour; and profeſſes, that ever ſince he had given way to that cruell ſentence, hee had ſenſibly found in himſelfe a decay of that power of grace which he had formerly felt. What kinde of curteſie ſhal we hold it in our Romiſh Caſuiſts, that they adviſe their Confraternity of the blood of Chriſt, whō the *Italians* call their *Confortatori*, (whoſe office is to attend their Hereticks, our Martyrs, with Tapers and Images to thir ſtakes) not to give way by any meanes, that at their holy Candles any Torches ſhould bee lighted

Los confrayres de la ſangre de Chriſto. Martin Vivald. Caſ. Bulle.

lighted for the kindling of that fire wherewith the Hereticks should bee burned: Their blood-thirsty cruelty adjudgeth us to that flame, which their mercifull Taper shal not kindle; they that are prodigal of their Fagots, stick to lend a light; & think themselvs wel discharged of our blood, which their wax would not be accessary unto: Certainly these butcheries will never be owned in Heaven; fire and sword are no fit meanes to settle, or recover truth; *What will ye*, saith the blessed Apostle, *shall I come unto you with a rod, or in love, and in the spirit of meekness?* He speakes not of a sword, (he, whose weapons were not carnall, had nothing

Religionem imperare non possumus, quia nemo cogitur ut credat invitus.

2 Cor. 10. 1.

thing to doe with that) hee speaks of love, and meeknes, and at the worst, of a Rod: And as he does, so he charges; *Brethren, if any man be overtaken in a fault* (whether of judgement or manners) *ye which are spirituall restore such an one in the spirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo ſhouldſt be tempted. A man of underſtanding* (ſaith the wiſeſt King) *is of a coole ſpirit*, not fiery and furious: Christ is the Lambe of God; Satan is a Lion, the meekneſſe of this Lambe is that which we muſt imitate, not the ferity of that Lion: *Be not a Lion in thine owne houſe*, ſaith the Wiſe man, nor yet in the houſe of God, as knowing that the greateſt autho-

Paulus cum enſe & libro pingitur. Mucro furor Pauli liber eſt converſio Sauli. Durand. l. 1. c. 3. Gal. 6. 1.

Prov. 17. 27. *Margin.*

Ioh. 1. 29. Rev. 5. 6. 1 Pet. 5. 8.

Eccluſ. 4. 30.

authority in Gods Church is given for edification, and not for destruction; and that the destroying of the body is not the way to save the soule. It was the praise of *Proclus* Bishop of *Constantinople*, that he dealt mildly with all men, and so much the sooner drew men to Christ with the Cords of love. True belieſe may be wrought by perſwasion, by compulsion never: Let strong arguments therefore be the fetters, wherewith the erring soule shall bee bound; Let the two edged sword of the Word and Spirit strike deep into the heart, and divide betwixt the man and his errour: so, besides the Churches peace, I know not

2 Cor. 10. 8.

Socrat. l. 7. c. 40.

not whether the agent or the patient be more happy. *Brethren*, saith Saint *James*, *if any of you doe erre from the truth, and one convert him, let him know that he which converteth the sinner from the errour of his way, shall save a soule from death, and shall hide a multitude of sinnes.*

James 5. 20.

Sect. XIX.

The second way of suppression of strange doctrines, by timely cutting off the meanes of spreading infection, whereof the first is the society of the infected.

IN the second place, for the seasonable prevention of those

those mischiefes and disturbances which follow upon erroneous doctrines, it shall be requisite to take timely order for cutting off the meanes and occasions of further spreading the infection thereof, which are generally these two, either personall society, or communication of writings.

Si serpat venenum & non sequatur illico antidotum, &c. Bernard. Ep. 158.

In a bodily contagion we hold it not safe to suffer the sick persons to converse with the whole, but remove them to a Pest-house, remote from the vicinity of others: A practice which was also commanded by God himselfe to his ancient people the Jewes, in case of their leprosie, which was equally (though not so deadly) infectious;

Qui cum lupis est cum lupis ululat. Gerson.

ctious; why should we not be so wise for the preservation of soules from the plague of pernicious doctrines? It is a true word that of the *Wiseman*, *He that toucheth pitch shal be defiled therwith*; no lesse truely seconded by *Tertullian*, Who doubts not, saith he, but that faith is continually blurred and defaced by the conversation of Infidels? neither is it much other that Saint *Paul* fetches out of the Heathen Poet *Menander*, and thereby makes Canonicall. Most seasonable and needfull therefore was that charge of *Moses* in the case of *Corah's* desperate mutiny, *Get you out from about the Tabernacle of Corah, Dathan, & Abiram: Depart I pray*

Eccles. 13. 1.

Quis quam dubitat obscenas rari cotidie fidem commercio infidelis? Tert. ad uxorem.

1 Cor. 15. 33. φθείρουσι, &c.

Num. 16. 24.

you

you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. And the chosen Vessell to the same purpose unto the Christians under the Gospel, revives the like charge from *Isaiah*, *Come out from among them and be ye separate, and touch not the uncleane thing, and I will receive you.* Num. 16. 26.

Firma tutela salutis est scire quem fugias; periculosa res est hæresis, &c. Chrysost. *Hom. 19. in Matth.* 2 Cor. 6. 17. Esay 52. 11.

Out of the foreknowledge of this danger it was, that God gave order for the riddance of the seven Nations out of the Land of Promise; *They shal not dwell in thy land, lest they make thee sin against me:* and when afterwards it appeared that some of those forbidden people were still harboured amongst his Jewes, Exod. 23. 33.

Iosh. 23.7.

Jewes, the charge is renued by *Joshua*, *Come not among these Nations that remaine amongst you, neither make mention of the name of their Gods*; in imitation whereof it hath been the wisdome of Christian Lawgivers, not to allow the reliance of heretical persons within their Territories; amongst the rest, that generall, and (as it was called) *Traball* law was famous, which forbids all Hereticks, *Arrians*, *Macedonians*, and others, to convene, or abide upon any part of Roman ground: And the godly Church-governours of former ages, have herein not so much followed as led the way to this just zeale of Christian Emperours; the Con-

Nusquam in Romano solo conveniendi morandiq; habeant facultatem. Ex Iustiniano. Pamel. *de diversis rebg. non admittendis*, c. 18.

Conteſtations of *Athanaſius* and *Ambroſe* in this kind, are better known, then that they need any particular relations; In all wch, they approved themſelves ſuch as they are called (*good Shepheards*) by a ſeaſonable ſeparation of the diſeaſed and ſcabby ſheep from the reſt of their flock, that they might eſcape a common infection. Upon this ground it is, that both our lawes and conſtitutions have ever ſtraitly inhibited the private convenings of many perſons diſaffected to the religion eſtabliſhed; who by this meanes take the oportunity of diffuſing their miſ-opinions, to the wofull diſtraction of the Church; and to whet the edge of each other

Cum Schiſmaticis nec ſecularis panis debet eſſe communis, multo minus ſpiritualis. Cyprian. *l.* 1. *Ep.* 6.

Nulla cum malis convivia, vel colloquia miſceantur, ſemuſq; ab iis tam ſeparati, quam ſunt illi ab eccleſia Dei profugi. Cypr. *l.* 1.

other against the received truth; the inconveniencies whereof upon a liberty, not given, but taken, we have sufficiently felt, and can never sufficiently bewail. Certainly there is no lesse venome in errour, then in vice; neither are moral evils more dangerous and mortal, then the intellectuall: what good Magistrate can endure that (according to the Prophets complaint) *men should assemble themselves by troops in the Harlots houses?* Amongst the *Abissins*, although their Curtizans have publick stipends from the common stock, yet they are not allowed to come into their Cities; so as those which connive at their sin, you en-

Let. 5. 7.

Paryes Introduct. to Leo Afric.

dure

dure nor their frequence? How can it be lesse sinfull or unsafe for those who are defiled with their own works, and go a whoring after their own inventions, to be suffered to pack together, to the spirituall corruption of themselves and many thousands?

Sect. XX.

Suppressing the second meanes of infection by the Presse.

Lastly, there is nothing that hath so much power to pay from the world as the Presse; which is able in one day (if it should please God to suffer an heresie over-flow the whole Ca-

tholike

of the earth; in the times of our fore-fathers, when every Page & Line was to passe the leisure and pains of a single Pen, Books were geason, and if offensive, could not so easily light into many hands to worke a speedy mischief: Errour that could but creep then, doth now flye, and in a moment cuts the aire of severall Regions: As wee are therefore highly beholden to that witty Citizen of *Mentz* for his invention of this nimble Art of Impression, wherby knowledge hath been and shall be propagated to the world, so wee have reason to rue the inconveniencies that have followed upon the abuse of this so beneficiall practice. For as

Joan. Fast. Moguntinus civis, &c. non plumali calamo, neq; aerea; sed arte quadam perpulchra, Petri manu, puerimei, &c. subscriptum libro Tullii Ciceronis *de Officiis in Biblioth.* Col. Emmelis, & alibi.

al men are apt to write their own fancies, so they have by this means had opportunity to divulge their conceits to all eyes and ears: whence it hath come to passe that those monstrous opinions which had been fit onely to be condemned to perpetuall darknesse, have at once both visited and infected the publike light, to the infinite scandall of the Church, and shame of the Gospel: Never Age or Nation hath had more cause to cry out of this mischief then this of ours: I hold my hands from the particulars, that I may not seem to accuse in a treatise of peace.

Quis non horreat profanas novitates & verborũ & sensuum? Bern. Epist. 190.

Our cunning Adversaries may teach us wit in this be-

halfe; what devices have they had to prevent and avoide the danger of those books, which they either dislike or suspect? What courses they have taken for the prohibiting of those Authors which they censure as heretical, and for the expurging of those of their own, whom they dare not deface, I referr my Reader to the painfull and usefull observations of D. *James*, who hath laboured above others in this necessary subject. But I may not omit those cautions, which their wise jealousie hath prescribed in this kind over and besides his notification. It is therefore decreed by them, that the approbation of any book to be pub-

published, shall be given by the Bishop of the Diocess; and that an authenticall Copie of that Book which is to be printed, subscribed by the hand of the Author, be left in the hand of the Licenser; that a book formerly published shall not be re-printed, without a new license; that no Book shall be printed under the fained name of any Author; that the purged Book of any censured Author (if it be reprinted) shall bear in the front the title of the Author, and the note of his censure; that in the beginning of that Book, mention shall be expresly made, both of the prohibition of the old copie, and the emendation of the new, that those

Pius 4. in *Idyngal.* 10. Gavant. *in librorum editio.*

Clem 8. *ibi.* Gavant.

Barbos. de Potest. Ep. ibid. Gavant.

which have prohibited books, shall not be discharged by burning them; but must necessarily bring them to their superiours: Yea, so wary they are in preventing al possibilities of perill, that even the works of their own greatest Champian, *Cardinal Bellarmine*, are not allowed a promiscuous sale, and perusall, because they doe but relate (though with confutation) the opinions and arguments of the Hereticks: Yea, more then so, al translations of the Councell of *Trent*, into French & other languages, are peremptorily forbidden. And all Glosses, Commentaries, Annotations, and *Scholies*, upon the Decrees

Sir Edwin Sands his Rela[illegible]

Cong. Concil. a Inn. 1629.

of

of that Councell (beſides from thoſe that are deputed by the Pope) are inhibited under the pain of ſuſpenſiō, to any Prelate, whoſoever ſhall preſume to publiſh them. Yea, laſtly, (that which one would thinke ſhould exceed all the beleef of a Chriſtian) the very Bibles, ſet forth in vulgar tongues, are ſo forbidden to be either read, or kept in mens houſes, that neither the Biſhops, nor Inquiſitors, nor the Superiors of the Regulars, can give any licenſe to whatſoever perſon to that purpoſe: neither may ſo much as the Abridgements of the hiſtoricall parts of that ſacred book be allowed: If they be thus cautious to

Pius 4. Anno 1563. Tit. Conc. Trid.

Bibl. vulgar. ... non ed...

... legi, neque ... neri, neq; Epiſcopi, nec; Inquiſitores, neq; Regularium ſuperiores, dare queant licentiam. Clem. 8. In Ind. lib. prohib.

Neque compendia hiſtorica Bibliorū. Gavant. v. Scriptura.

forbid the best of books, for their own advantage, what a shame shall it be for us, to be so slack, and supine, as not to restrain the worst writings to the infinite disadvantage of the Gospel?

How happy then would it be for Gods Church, if by the speciall and joynture of Christian Princes and States, there might be a generall interdiction of this lawlesse licentiousnesse of the Presse, and that under the highest penalties it might be confined to none but necessary, safe and orthodox discourse? which till it be effectually done, it is not possible but that Schismes and Heresies must, at pleasure, dilate themselvs,

to

to the corrupting of unstable minds, and to the destruction of the common peace.

Sect. XXI.

The third way of timely suppressing the seeds of infection, which is the punishing of the disturbers of peace.

Thirdly, for the timely suppressing of spiritual quarrels, it is most requisite for authority to punish the wilfull disturbers of peace: such are those in the first place, that will be sowing of strife where none grows; whether by broaching new opi-

Qui ubi nihil est litium, lites serunt. Plaut.

opinions, or despightfully falling upon innocent and well-deserving persons: *Terpander* was fined at *Lacedæmon*, for putting one string to his Harp more then was usuall, and yet that perhaps made the musick better; how worthy are they to smart that marre the harmony of our peace, by the discordous jars of their new, and paradoxall conceits? *Serva Depositum*, was the charge given to *Timothy*, and the prayer of the Church is, *Renue our days as of old*; If any *Athenian* spirit have a minde to tell us of new doctrines, that the Church of God never knew, I wish he may doe it upon the same termes, that the *Thessians* of

1 Plut. of Lacedæm.

1 Tim. 6. 20.

Lam. 5. 21.

old

old ordained for the deviſer of new laws, that is; with a cord ready tyed about his neck: As new opinions broached are cauſe of much diſcord, ſo are alſo wrongfull and calumnious aſperſions caſt upon the innocent: A ſon of *Belial*, ſaith *Solomon*, *diggeth up evill, and in his lips there is a burning fire. A froward man ſoweth ſtrife, & a whiſperer ſeparateth chief friends*: and elſewhere, *Where no wood is there the fire goeth out; ſo, where there is no whiſperer the ſtrife ceaſeth*: Certainly, if lewd tongues be not curbed with wholeſome laws, and round execution, it is in vaine to hope for peace: The beſt of men lye ever the openeſt to the wic-

Prov. 16. 27, 28.

Prov. 26. 20.

Iam autem ad ſcenam ipſam prodimus, & cum inpudentiſſimis ridemur. Greg. Naz. Orat. 1.

kedest calumnies: How doth the man after Gods owne heart cry out of the virulency of his slanderers? how passionately doth he pray, *Deliver my soul, O Lord, from lying lips, and from a deceitfull tongue; What shall be given to thee, or what shall be done to thee, thou false tongue?* *Sharp arrowes of the mighty, with coales of Iuniper.* Holy *Cyprian* hath dung cast in his face by the name of *Cyprianus*: *Athanasius* is no better then *Sathanasius*; would you think that man so worthy of immortality, as his name justly imports, should passe for a sacrilegious person, a prophane wretch, a bloody persecutor, a blasphemer of God? yet these are his titles from

Psal. 120. 2. 3 4

from his malicious opposites; whose resolution is, As for *Athanasius* & *Marcellus*, who have impiously blasphemed against God, & have lived as wicked miscreants, and are thereupon cast out of the Church, and condemned, we cannot restore them to the honour of Episcopacy. So as we may justly in their behalfe take up that complaint of *Optatus*, *Episcopos gladio linguæ jugulastis, fundentes sanguinem non corporis, sed honoris*; that is, Ye have slaine your Bishops with the sword of your tongue, spilling the blood, not of their body, but of their honour & reputation. For this cause must be referred those bitter invectives

Nec Athanasium & Marcellum qui in Dominum impie blasphemantes scelerati vixerunt, expositos olim & damnatos non possumus in Episcopatus honorem recipere. 80 Episc. in Pseudo-Synod. Sardicensi.

Optat. Milevit. l. 3.

Libels

Tractatus quæstionum Historum.

Libels, which are mutually cast abroad every day, even by some, who lay claim to a more strict Christianity, deeply wounding not more each others fame, then the publike peace. These evils cry loud to Authority for redresse, without which, what hope of peace?

SECT. XXII.

Of the punishment of pertinacious maintainers of dangerous errors.

IN the second rank of disturbers of peace, are those who doe nourish, foment, & abet the quarels once raised, & pertinaciously maintain

rain those dangerous errors, which they find set on foot: for indeed it is not falseneſſe of judgement that makes an Heretick, but perverſeneſſe of will, neither is hereſie any other then an errour in faith with obſtinacy. They are much miſtaken that ſleight the miſtakings of the underſtanding, as no ſinnes, rather, as that faculty hath more of the man then the other inferiour, ſo the aberrations of that muſt be more haynous: but if the will did not concur to their further aggravation, in adhering to a falſity once received, they might ſeem rather to paſſe with God and good men for infirmities, but the leaſt falſhood juſtified, proves o-

Nec enim error de S. Scripturis, ſed & pertinax erroris defenſio facit Hæreticum. Def. Fid. Staph.

Error in fide cum pertinaciâ.

odious to both; how much more in so precious a subject as Religion? The zeal of some old Catholics carried them too farre in resolving Heresie to be such a crime, as the seale of confession it self might not priviledge for concealment. One of them later said well, That he wished that man might be turn'd Salamander, to live perpetually in the fire, that should reveal what was spoken to his eare, out of remorse of conscience. But certainly, it cannot be denyed that Heresie thus described is a grievous sin, against that God who is truth and goodnesse it selfe, and against that Church which he hath graciously espoused

Hæresis est crimen quod nec confessio celat.

M. Vivald.

to

to himselfe; but how farre, & which way to be proceeded against, is a matter of deep and serious consideration; for the determination whereof, I should think it necessary to distinguish of Heresie, whether meere or mixt. Meer Heresie I call that, which is devested of other circumstances, a false errour in matter of faith stiffely resolved on, without any other concurrent malignity. Mixt, that which is intermingled with other mischievous ingredients, as blasphemy, infectious divulgation, seditious disturbance, malicious complottings, violent pursuit, treacherous machinations, and the like. The former, as it is spiritual

rituall sin, so it is to be proceeded against in a spirituall way; brotherly admonition must lead the way; strong conviction must follow, and in the failing of both these, Church-censures must be sought to as the last refuge: bodily violencies may have no place here, sith faith is to be perswaded, not forced. Never any Christians, till the Roman Church in these latter times, offered to shed bloud for meer errours of opinion: It is not for nothing that the holy Ghost sets her forth decked in purple and scarlet; as foreseeing her deep dyed in the bloud of Innocents; every of her trivial determinations must be matter of faith, and every

Vt ubi interficiendi sunt errores, interficiamus homines, &c. Muse. *loc. com. cap. de Hæret.*

Thuan. *Procem. in Hist.* Sir *Sim. Dewes* his Primitive practice. *Sect.* 5.

Rev. 17. 4.

Si divina lex persuadere non posit, humana auctoritas ad veritatem revocare nequit. August. *ad Crescon.*

resolute

resolute oppositiō to matter of faith must be heresie, and every heresie must be expiated with blood. O the ignorance or tepidity of the ancient Fathers of the Church, which could never hit on this sure remedy of Errour, and vindication of Truth! never had learned the true sense of *Hæreticum de-vita*; which is now revealed to wiser posterity. In the mean time, since but the days of *Thomas Arundell* then Archbishop of *Canterbury* (who kindled the first fire of this kind within this Kingdom) what stacks have been spent every where, as the fuell of martyrdome? It is proper for a cruell Religion to live upon blood. For us we will save

Non de meæ Orthodoxæ Ecclesiæ quæ hominis persequi non solet, &c. Socrat. l. 7. c. 3.

Vid. ib. Sir Sim. Dewes. *Temere sed tradere lethe, Non est Christigenum, furvi sed regis Averni. Naogeorgus. Minos Celsus Senens. Sect. 2. In hæret. coercendis quatenus progredi liceat.*

save whom we can, but who we cannot we will not kill, remembring what God said of old concerning the dayes of the Gospell, *They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord.* The latter of them hath no reason to be exempted from bodily punishments, no not from the utmost of all pains, Death it selfe: as that which, besides its owne intrinsecall mischief, draws in with it seven Devils worse then it selfe; If it be *hæreticalis blasphemia*, as the Catholists tearme it, it proclaimes war against Heaven, and is justly revenged by the sword of Gods Vicegerents upon earth; if it be attended with schisme,

Isay 11. 9.

Hæretici corrigendi, ne pereant; coercendi, ne perimant. Bern. *de consid* l. 3. c. 1.

schisme, perturbances, seditions, malicious practises, it tends to the setting of whole Kingdom on fire, & therefore may be well worthy of a Fagot: no man should smart for erring, but for seducing of souls, for imbroyling of States, for contemptuous violation of lawes, for affronts of lawfull Authority, who can pitty him that suffers? Certainly, there cannot be a grater mercy to Church or Commō-wealth then by a seasonable correction of offenders, to prevent their ruine: It must be the regard to the welfare & peace of the publicke, that must regulate all proceedings this way. I remember what *Erasmus* said concerning

Pertinaciter errantes & alios secum in errorē adducere, inque errorum ruinam concitare, conviciantes, blasphemi, & perturbatores, imo eversores Ecclesiarum jure cædi possunt, Bulling. *dec. 2. ser. 8. Min. Cels. Sect. 2.*

Parcer crudelis utrique, Qui parcit cunctis & nulli. Jos. Iscan. *de bello Trojano. l. 1.*

ing *Luther*, Surely, said he, I had rather the man should be corrected then destroied; but if they will needs make an end of him, whether they would rather have him roast or boild, I gainsay it not. It is a light losse that is of one single mā, but yet care must be had of the publick tranquillity. Thus he; as supposing his Antagonist erroneous enough; yet not to be dealt with in extremity of rigor, out of the regard of the publick safety: And indeed this consideration is it, that must either hold our hands, or move them; even in spirituall matters as well as civill, that rule is eternall, *Salus populi suprema lex*. Thus then to recollect our discourse

Certe correctū hominē malim quam extinctū, &c. Eras. Alex. Secretario Comitis Nassovici.

Virga ovem, baculo Lupum. Bernenses.

The peoples safety is the highest law.

discourse, If authority shall timely labour by fair means to reclaim the broachers of new and singular opinions; if it shall be carefull to cut off the occasions of further spreading the infection, arising there-from, whether the society of the infected, or the divulgation of their writings. If lastly, it shal be prudently impartiall in punishing wilfull disturbers of the peace; whether those that sow strifes where none are, by venting new and offensive paradoxes, by raising unjust slanders upon the innocent; or those that foment, & abet the strife once raised; especially those that pertinaciously stand upon the maintenance of grosse errours

errours; it shall have taken a ready course for checking the first motions, and suppressing the beginnings of quarrels.

Sect. XXIII.

The second publick meanes of peace, Order for sure grounds to be laid by Catechizing.

IN the second place, it shall much conduce to the keeping of publick peace, and the prevention of the dangers of the breach thereof by exorbitant doctrines, if order be taken by authority, that sure grounds of Religion be laid in the hearts of Gods people. It was the ob-

serva-

servation of that wise and learned King *James*, of blessed memory, (whose judgement and knowledge in matter of Divinity surpassed all the Princes in the Christian world, that History hath recommended to us) that the reason, why so many of ours were perverted to popish superstition, was, for that the people were not well grounded, by due catechizing in the principles of Christian Religion; and truly this I learned in my attendance, amongst many other lessons, from that incomparable Prince, that there is no imployment in the World, wherein Gods Ministers can so profitably bestow themselves, as in this of plain and fami-

familiar catechizing: What is a building without a foundation? If this groundwork therefore be not surely laid, all their divine discourses (for such their Sermons are) lie but upon the loose sand, and are easily washed away by the insinuative suggestiõs of false teachers: A man that is well grounded in the doctrine of the first Commandement, knows, that he must reserve all divine honour, trust, devotion to his God alone; & that he may not cast any part of it away, upon the Creature: How can such an one choose but cast a scornfull smile upon a Romish seducer, that shal tell him, that by vertue of this precept, he

is

is to be a devout Client, to the Saints, and especially to the blessed Virgin *Mary*, and to his Angel Guardian, as *Jo. Gerson* hath confidently taught us? He that is well grounded in the doctrine of the second Commandment, how can he but abhorre the bodily representations of the blessed Trinity, and spit at *Aquinas*, for teaching that the Image is to bee adored with the same worship that is due to the Archetype? How must he needs blesse himself at the strange collection of a *Valentia*, because S. *Peter* cryes out of abominable Idolatries, that therefore there are some Idolatries, under the Gospel, not abominable; and when he

Io. Gerson de præcept. Decal. &c.

finders all humane devices, which can be obtruded upon Christians, as parts of Gods worship, justly damned in that law, how can he chuse but cry out with holy *Cyprian*, *Quæ iſta obſtinatio, &c.* What obſtinacy, what preſumption is this, to preferre humane traditions before Gods own Ordinance? He that is throughly inſtructed in the doctrine of the third Commandement, and hath learned to tremble at the ſacred name of the Almighty; how can he digeſt thoſe graceleſſe decisions of ſome Romiſh Caſuiſts, that frequent ſwearing and curſing (if it be out of cuſtome) is but veniall: that it is lawfull to equivocate in our oaths;

Quæ iſta obſtinatio eſt, quæve præſumptio, humanam traditionem divinæ diſpoſitioni anteponere? Cypr. *ad* Pompeium, *contr. Epiſt.* Stephani.

Rodriguez. *Caſ. Conſc.*

oathes; that the solemne oaths of fealty may be dispensed with, that the dreadfull name of God may be used in the unwarrantable exorcisation of the creatures; that our invocations upon God doe not necessarily require understanding, or devotion? How can he that is throughly informed of the will of God in the fourth Commandement be induced to prefer a mans day, to Gods: to sleight that Evangelicall Sabbath, the legall pattern whereof had wont to be so sacred? The Jewish Doctors esteemed their Sabbath the Queen of feasts, and all the other Festivals, but as her Handmaids: Who that is well instructed can a-

bide that the Maide ſhould take the wall of her Miſtris, or would endure to hear of a Pope *Sylveſter* that durſt preſume to alter the day, decreeing that Thurſday ſhould be kept for the Lords day through the whole yeare, becauſe on that day Chriſt aſcended into Heaven, and on that day inſtituted the bleſſed Sacrament of his body and blood? How can he that hath well learn'd the fifth Commandment digeſt that hard morſell of *Rome*? That the Pope hath power to abſolve ſubjects frō their allegeance to their lawfull Soveraigne, that hee hath power to depoſe Kings at pleaſure, that he can arm a ſubject with power to mur-

Hoſpinian de feſtis Chriſt. ex Antonio & Petro de Natalibus.

Papa poteſt deponere Regẽ ſi eſt effœminatus, i. ſi multum ſequatur mulieres. Repertorium Panormitani, à Do. de Montalvo, v. Papa.

ther

ther his King; that children may dispose of themselves into religious Orders, without or against the will of their parents? How can he that knows what belongs to the sixth Commandment, but abhorre to think of the streams of blood, that have been shed upon pretence of Religion; to recall the slaughters of *Merindol*, and *Cabriers*, the massacres of *France*, the Powder-plot of *England*, the late *Irish* cruelties, and the subornations of the bloody assassinates of Kings and Princes? How can he who hath bin taught the exact rule of chastity in the seventh Commandement, but hate to hear of the publick toleration of Stews,

and of fornication in ſome caſes leſſe faulty then honeſt matrimony? The like may be ſaid of the reſt of the precepts of the royal law of the Almighty, wch is the moſt perfect rule of our obedience: And as for matter of beleef, were the foundation ſurely laid of the doctrines of faith, contained in the *Apoſtolick*, *Nicene*, *Athanaſian Creeds*; and of the doctrine of the Sacraments, briefly comprized in our publickly allowed Catechiſme; I ſee no reaſon but to think our people ſo ſufficiently defenced againſt the danger of error, that no hereticall machinations could be able to batter, or undermine them: And ſurely, if ever

ever there were, or can be time wherein the neceſſity of this duty of catechizing were fit to be enforced, it is this upon which we are faln, when the ſouls of Chriſtian people are ſo hard laid at, not onely by Popery, Anabaptiſme, Antinomianiſme, Pelagianiſme; but by the confounding and helliſh hereſies of Sociniani ſme, Antitrinitarianiſme, Ne-arrianiſm, prodigious miſchiefs, tending not onely to the diſturbance of our peace, but to the utter deſtruction of Chriſtianity, when we may truly ſay to every ſoul (upon the letting looſe of Satan) as *Simeon* ſaid to his pillars before the Earth-quake, *Stand faſt, for ye ſhall be ſha-*

ken: Shortly, if this duty be neglected, we may preach our lungs out, if wee will, but with little effect; When we have spent all our winde upon the ears of our people, their hearts will be still apt to be carried away with every winde of doctrine.

Ephes. 4. 14.

Sect. XXIV.

The third publick way of peace, Means appointed for strong conviction of errour.

NOthing can so much breake the Churches peace, as errour; this is, indeed, that hellish Monster; which the Herculean power of Authority, both Spirituall and Civill, must serve both to conflict and subdue; but this infernall brood yeelds much variety. There are errors so grosse and foul, that in a consciousnesse of their owne deformity they have hid their heads, and withdrawn themselves from

that light which is as hatefull to them, as they are to it: The fooliſh Jews, when they ſaw *Mahomet* ariſing in ſuch power, they were ſtraight ready to cry him up for their *Meſſiah*, but when they ſaw him eat of a Camell, they were as blank, as when they ſaw the hoped iſſue of their late Jewiſh Virgin turn'd to a Daughter; ſo blockiſh was that errour of the Anthropomorphites of old, though I know not whether in ſome ſort refourbiſhed by *Conradus Vorſtius*; ſuch was that of the *Patripaſſiani*, whom *Alamundarus* the King of the Agarens (though but a new Convert to Chriſtianity) made aſhamed of themſelvs; that

Eutrop. hiſt. l. 18.

Levit. 11. 4.

Accuſed by *Epiphanius* of ſimpleneſſe and ruſticity.

Forcatelus.

that witty Prince made himself very sad and pensive, being by some of those Heretricks asked the reason of that his heavinesse; he told them that he heard, that *Michael* the Archangel was dead; and, when they cheared him up, assuring him that an Angel being a spirit could not dye; he chokingly replyes, How then are you so foolish to think that the Father and God of spirits, the Deity it self, could be capable of death?

Such was that of the *Chirinzarii*, who in the other extream, held one whole person of Christ suffering, whiles the other person looke on, and celebrated the memory of their *Sergius* his

Dog

Prateol. Elench. Hæres. l. 3. 15.

Dog, *Arzibur*, with a yearly fast: such was the exploded heresie of that mad man who held all heresies truth. But there are errours (and those are most dangerous) so cunningly contrived, by the subtilty of Sathan, to countenanced with show of reason and antiquity, and so over-laid with colour of Scripture-authority, that a wise man might easily mistake them for truths. It must be therefore the care of soveraign Power, in order to the publick peace, to make provision, in the third place, that there may be means of a strong & irrefragable conviction of errour; which shall be done if there be a designation & encouragement

of

of able men, wholly set apart for polemicall studies; for this part of Divinity requires more then a piece of a man. And it is not to be expected (however our age have yeelded some happy in this kinde) that those who wholly addict themselves (according to the exigence of that calling) to the study and practice of popular Divinity, should attaine to the perfection of controversory; the combination of some such select heads might be infinitely serviceable to *Gods* Church: It is great pity therefore, that the late Chelsian project was suffered to fall to the ground; whereof, had not that judicious King of

blessed

blessed memory, seen that very great use might have been made, he had not condescended to so gracious priviledges, as his Majesty was pleased to enrich it withall. That wise and learned Prince well observed how great an advantage our Adversaries have of us, in this kinde, who come upon us with conjoyned forces, whiles we stand upon single resistances, and therefore without a marvellous providence of the Almighty, might have verified the old word, *Dum singuli pugnant, universi vincuntur*. Blessed be God, the World hath had ample proofs of the falshood of that calumny of *Erasmus*, wch he casts upon our profession

Concordia simul juncta vinci non potest. Cypr. Cornelio fratri.

fession, in his Epistle to *Bilibaldus* (*Vbicunq; regnat Lutherus*) Wheresoever *Luther* reignes (saith hee) there straight follows the destruction of all Learning; for there is nothing that they seek for, but a Living and a Wife: Could he have lived to these days, very shame would have cram'd those words down his throat, and would have forced him to confesse, that eminence of learning, and zeal of reformed Religion can well live, and flourish together; hee should have seen and heard such learned advocates plead for the Protestant profession, that his ingenuity could not choose but yeeld them the advantage of the Barre.

Vbicunq; regnat Lutherus, ibi literarum est interitus; duo tantum quærunt, censum & uxorem. Era. Bilib.

But

But if these heads and hands have been so powerfull alone; what would they have done united together? Certainly, none of these upstart prodigious heresies could stand before them, nor breathe so long under their hands, as to worke a disturbance to the Churches peace.

But if we may not be so happy, as to see such a sure course established for the preservation of truth and peace, it will be requisite yet, that order be taken that none may be allowed to enter into the lists to maintain the combate with hereticall seducers, but those which are approved for able Champions. For certainly there

cannot

cannot be a greater advantage to the prevalence of errour, then a weak oppugnation. I remember S. *Auguſtine* profeſſes, this was it that heartned him, and made him to triumph in his former Manichiſme, that he met with feeble opponents, and ſuch as his nimble wit was eaſily able to over-turn. When therefore any bold challenger ſhall ſtep forth, and caſt down his Gantlet in defiance of truth, it is fit he be encountred with an aſſailant that hath brawn in his arms, and marrow in his bones; not with ſome weak and weariſh combatant, whoſe heart may be as good, as his hand is feeble; that ſhall thereupon betray the

the better cause with an impotent managing; it is true that the power of God manifests it self many times in our weakneſſe, and doth great matters by the ſmalleſt means: But it is not for us to put God upon miracles, as in all other occaſions, ſo in this, we muſt be carefull to make uſe of the beſt helps, and then look up to heaven for a bleſſing; may this be done, the victory over error ſhall be the ſettlement of peace.

Sect. XXV.

The fourth publicke way of peace; Impoſition of ſilence in ſome caſes, both upō Pulpits and Preſſes.

BUt the moſt available & ſureſt of all the publick ways of peace, is; in ſome caſes an impoſitiō of ſilence upon both the parties contending; for the making good whereof, it muſt be laid down for an unfailing ground: 1. That all truths are not fit to be at all times urged: there can be no time wherein it can be warrantable to deny a truth, but there may fall times, wherein ſome

ſome truth need not to bee preſſed: Our bleſſed Saviour, who was the true light that enlightneth every one that cometh into the world, could have irradiated his Diſciples at once, with the perfect knowledge of all things; but as it was his will onely to meaſure them out their meet ſtint of ſpirituall underſtanding; ſo he thought fit to impart it to them by degrees; plainly profeſſing, *I have many things yet to ſay unto you, but ye cannot bear them now*; and there is the ſame reaſon of not revealing truths, and not inforcing them.

Ioh. 16.12.

The great Apoſtle of the *Gentiles* hath taught us the neceſſary diſtinction of doctrines;

ctrines; that some are meat, and some are milk; and himself was carefull to observe it: *And I, brethren*, saith he, *could not speak to you, as unto spiritual, but as to carnal men, even as unto babes in Christ, I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able*: His practice is our instruction: What should a sucking child doe with a knife and a trencher? Doubtlesse then, all truths are not for all times, for all persons: 2. It must be yeilded, that the occasion of the infinite questions and controversies in Religion, is the scarce finite subdivisions of points of Divinity, into those numberless atomes of dis- 1 Cor. 3. 1, 2.

disquisition, whereinto curious heads have minced it. Truth when it is in a lump, is carried away with ease; but when it is cut in a thousand pieces, it is not easily set together; some parcels may perhaps be missing, others disordered. It was the observation of learned *Erasmus* long agoe (now seconded with too much experience) that this multiplicatiō of School-points is it, that hath rendred Divinity so perplexed, and the Church so unquiet; now then, the remedy must tread in the same steps with the disease; as therefore it might make much to the universal peace of Gods Church, that positive Divinity should be generally

nerally reduced to that primitive simplicity, wherein it was presented to the Christians of the first and purest times; so it might greatly conduce to the peace of particular churches, that where litigious questions arise, with fair probabilities on both parts, and sides are taken, and the rent not to be sewed up by any satisfactory decision, then, and there, the mouth of altercation should be stopped with a straightly enjoyned silence, let that truth sleep quietly, on whether side soever it lyes: Or, if the difference of opinion be so generall, that it cannot be kept in, that an *Adiaphorous* act (as of old) be decreed for a mutuall indemnity;

that

that neither part might censure or condemn other for their diversity of judgment; both these practices for peace, we might learn of our wise adversaries that guide the helm of the Roman Church. Much stirre there was in their Schools, now in this present age, about the efficacy of preventing grace, depending or not depending on mans free-will; their Doctors took parts, the quarrell grew hot, the businesse was devolved to the determination of Pope *Clement* the eighth; for five years together the case was every day disputed; the issue was, that Oracle of the Chaire decreed, that it should bee

free

free from both parts to hold to their own Tenet, without censuring either side of errour, or temerity: So for the time the quarrell ceased: but when soon after the Doctors of either Schoole striving too eagerly for the maintenance of their owne opinion, brake forth into distemper, it was out of due regard to peace, straitly commanded, that no Doctor on either part, should publish any writing whatsoever, in which the agreement of efficacious grace and free-will should be so much as argued: So, saith my Author, that decertation was shut up *congruentißimo silentio*, in a most meet silence. Although what agitations there have been

Placuit Synodus permittere omnibus unius vel alterius scholæ assertum tenere & defendere, jussumq; est, ne de inceptis aut istam, aut illam sententiam erroris vel temeritatis censura notaret, &c. Sicq; tunc contentiosæ istæ disputationes cessaverunt. Præceptum est instituta pacis, &c. ne alicujus doctoris opus prælo mandaret, &c.

Sicq; decertatio illa determinata est congruentissimo silentio.

beeh since of this question, and what endevours of their acute *Franciscus de Arriba*, to salve up the matter by new distinctions, it is not now seasonable for us to relate.

But far more coyle there hath been, both in Schooles and Church, within some late centuries of years, concerning the sin-lesse conception of the blessed Virgin; about which, what vehement dimications there have been between the *Franciscans* and *Dominicans*, the World too well knowes; *Aquinas* and his followers, more ingenuous Authors are for the one part: * the Councell of *Basil* and the greater number of Schoolemen, for the

a *Fran. de Arriba Reginæ Christianiss. & Confessor. nimius, ad B. P. D. Gregorium 15. Pont. f. Mux.*

* *Gloriosam Virg. Dei genitricem Mariã præveniente & operante divini numinis gratia singulari, nunquã actualiter subjacuisse originali peccato; sed mundam semper fuisse a macula originali & actuali culpa, &c. Concil. Basil. sess. 36.*

the other; defending (in an impious flattery of that holy and blessed mother of our Lord) that by the singular grace of the Almighty, she was so kept that she was never actually under originall sinne; but was always free from all fault both originall and actuall. The *Dominicans* finding themselves galled with this unjust determination, fly upon that Councell, and plainly say, it hatcht a Cockatrice; the matter came so high as to blood: for some of the *Dominicans* fryed at a stake for the bold opposition to this mis-conceived privilege of the holy and immaculate Virgin. Pope *Sixtus* the fourth, perceiving what danger & mis-

Peperisse Basilicum Anton. citante Fo. Major. Cranier de peccato Orig. Tom. 3. l. 5. ex Nicol. Basilio.

chiefe might follow upon this diviſiõ, decrees (though not without ſecret favour to the *Franciſcans*, of whoſe Order he was) that the queſtion ſhould be left free to either part, as that, which was not decided by the Church, and See Apoſtolick; and the Councell of *Trent* profeſſes to ſecond the obſervation of that conſtitution of *Sixtus*, under the penalties therein contained; ſo as now *Greg. de Valentia* concludes; that neither opinion is found to be matter of faith, and that whoever takes either ſide ought not to be taken for an Heretick, or held to offend mortally in the temerity of his opinion.

Sixt. 4. in extravag. Grave nimis de Reliq. & vener. ſanct.

Decret. Trid. Seſſ. 5.

Beſides, ſome experience

our own times have yeilded us, at home, of the ſingular benefit of this courſe: it is not long ſince our Church began to be ſick of the *Belgick* diſeaſe; I mean the diſtemper ariſing from the difference about the five controverted Articles of the *Netherlands*; the Pulpits and Preſſes laboured of it in much extreamity: It pleaſed wiſe & judicious Soverainty, upon knowledge of the wofull effects, which had followed thoſe unhappy Controverſies abroad, to give charge, that thoſe queſtions ſhould not be further ſtird in, whether in Sermons or writings; and the Articles of the Church of England ſhould be the juſt li-

mins of all our publike discourse in this kinde: And what a calme followed upon this prudent Declaration, our fresh memory can abundantly testifie: Were the like order taken in other questions of lesse importance at the prefent time, mens hearts would be at more ease, and the Church lesse disquieted.

To draw up all therefore to an head; If by the power of authority the beginnings of quarrels may be suppressed; if sure grounds of instruction may be laid in the hearts of Gods people, if powerfull convictions may be used to the refractary; and none but able Opponents suffered to bee im-

imployed in the vindication of Truth; if in meet cases silence may be imposed upon Pulpits and Presses, we shall have reason to hope for an happy succesſe of theſe publick meanes of peace.

Sect. XXVI.

A motive to peace from the miseries of discord.

NOw that all both private and publick agents may be stirred up to do their utmost endeavours, to the making and preservation of peace, it shall be requisite for us, to bend our eyes seriously upon the miseries of spirituall discord; which indeed are so great and many, as no mortall Pen is able to expresse; some image whereof we see and lament to see in the Civill; Woe is me, what a sad spectacle it is, to see Townes and Cities flaming

ming, to see the Channels running with blood, the fields strewed with carcasses of men and horses mingled in blood; to see the hellish fury of a military storme, those clambering up to assaile, these tumbling down in assailing; to see the deadly Granadoes flye with fire in their mouthes, and to see and hear the horror of their alighting; to hear the infernall thunder of Mines blowing up, the roaring of Cannons, the ratling of Drums, the hoarse noise of Trumpets; to hear the shrieks of women and children, the groanes of the dying, the killing noise of the murderers: shortly, to see and hear the astonishing con-

fusion of every soul engaged either way, in that violent destruction. Truly, as the story sayes of *Genserico* and his *Vandales* in Africk, that they made more waste by fire of the Houses of prayer, then of Townes and Cities; so may I say, ingeneriall, of all the instruments of spirituall violence, that they doe more scathe to the Church of God, then the bodily agents in an outward and visible warre can doe, to the Common wealth: This mischiefe is lesse sensible, but more pernicious. What is the body to the soul? what is this materiall fire (a meer accension of aire) to that of Hell? what is the temporall death to an eternall? It is a

Vict. Persec. Afric. l. 1.

wofull

wofull case which *Optatus* speaks of in that schisme of the *Donatists*, *Inter licet vestrum &c.* You say it is lawfull, we say it is unlawfull, betwixt both christian soules are staggered, and tossed, and cannot find where to settle. And rather worse is that which *Chrysostome* bemoanes to *Innocentius*: *Ecclesiæ usque ad genua humiliatæ, populi dispersi, clerus devexatus, Episcopi exules, constitutiones patrum violatæ.* The Churches, saith he, are brought down upon their knees, the people scattered, the Clergy vexed, the Bishops banished, the constitutions of the Fathers violated. But far beyond this yet was that of the *Circumcellions* reported by

Optat. Milevit. lib. 3. Inter licet vestrum & non licet nostrũ, nutant & remigant animæ Christianæ, &c.

Chrys. Innocentio.

Possi-

Possidon. in vita Augustin.

Possidonius, in pursuance of their Donatisme, who exercised horrible cruelties upon the Orthodox part, killing some, torturing others, blowing Lime and Vinegar into the eyes of Gods Ministers, and tearing off the breasts of women with pincers? Yet all these are but flea-bitings, in comparison of the rage of Romane persecution. Who can without horror think of the bloody butcheries of the Inquisition, the daily Bonfires made of the bodies of *Gods* Saints, the secret massacres, the open wars, that have been and are raised upon these spirituall quarrels? so true is that observation of *Gerson*, That there is none so implacable

Jo. Gerson. de schismate, &c.

a division, as that which goes under pretence of religion. Surely, it is no marvell that (as our Mythologists tell us of old) Discord took it ill that she was not called to the banquet of the Celestiall powers, but shut out of the doors of Heaven; certainly she is fit company for none but the Furies of Hell; indeed it is shee that makes them such; yea she only it is that turnes Earth into Hell, and, as it were, reduces the World to the first Chaos: Well were it for us, if our own sense did not represent too much of this truth to us: what need we any Monitor to tell us how miserable we are? Rather it is fit wee should be put in

mind

Chrysost. Innocent. Non satis est plangere, sed opus est etiam ut cura geratur, & spectetur qua ratione, quove consilio gravissima Ecclesiæ tempestas sedetur.

mind of that grave and godly advice which holy *Chrysostome* gives to *Innocentius*, (*Non satis est plangere, &c.*) It is not enough for us to bewaile the breaches of the Church; but we had need to make use of our best care, and most serious consideration, by what means, and by what seasonable counsel this grievous tempest of the Church may be allayed. Oh how happy were it if we would all bend our best thoughts, and improve our utmost endeavours to this end! And, as there is no Christian that may be exempt from this duty, (sith every one hath some fraight in this common bottome) so doth it most of all lye upon

Gods

Gods Miniſters, who by their calling ſhould be the Counſellours and Ambaſſadours of peace; according to that of *Marcellinus*, (*Quid tam, &c.*) what can be ſo agreeable to the rules of Religion, as that the Miniſters of God, whoſe office it is to bring the tydings of peace to others, ſhould keep the peace among themſelves? It is true, there is a war wherein they are, and muſt be engaged, (*bellum contra vitia*) a war againſt wickedneſſe, not only as the Heralds of the Almighty to denounce judgements, but (as S. *Paul* ſtyles them) as good ſouldiers of Jeſus Chriſt, but beat down in both in themſelves and in others; The weapons of

Prov. 12. 20. Eſay 33. 7. 2 Cor. 5. 20.

Quid tam religioſis conveniens inſtitutis, quam ut inter ſe Sacerdotes pacem quam maximè eſſe, & aliis annuntiare, conſerunt? Marcel. p. Ep. a.

2 Tim. 2. 3.

of this warfare are ſpirituall, & ſuch is the warfare it ſelfe; How far it is fit for them to have their hand in a bodily and externall warfare, according to the example of worthy *Zuinglius* (whom *Oecolampadius* defends and excuſes) and of the moſt learned *Chamier*, (who were, both, unhappily ſlaine in armes) here is no place to argue: Sure I am, that as their Ambaſſy is the Goſpel of peace, ſo their main imployment ſhould be the making of peace betwixt God & men, betwixt men and men, both in ſpirituall and civill occaſions: and if there be any who in ſtead of lifting up their voice like a Trumpet, to ſhew Gods people their tranſ-

In Helvetiis non eſt novitii ullius ſignis præcipuis & diuturnam primi Sacerdotes, etiam armati, &c. Oecolamp. Martino Frechio.

Rom. 10.15. Epheſ. 6.15.

Iſay 58.1.

transgressions, and the house of *Jacob* their sinnes, shall make themselves on either part the Trumpets of warre and bloodshed; let them see (as the Prophet *Gad* said) what answer they will return to him that sent them. 2 Chro. 25. 12.

Doubtlesse our main errand to the World, is peace; and woe be to us, if we do it not: But, in vain shall we pretend to carry that which we have not, to carry peace unto others, when we have none amongst our selves; to make that abroad, which we want at home: It was the charge of our Saviour to his Disciples, but especially to the twelve, who had a little before quarrell'd for precedency, *Have peace one with another*; Mark 9. 50.

from

ther; as well knowing their either peace, or enmity, to be a leading case. Woe is me for the divisions of *Ruben*, but more for the great thoughts of heart that follow thē; for may we not too truely say (as *Chrysostome* said of all evils in generall) that all our miseries have begun from the Sanctuary? whiles the Captaines fight, how can the common souldiers stand still? Hold your hands for Gods sake, and for the Churches sake, O all ye who are the spirituall leaders of Gods people; Give me leave to say to you as *Luther* to the *Helverians*, in the Sacramentary quarrell, *Satis jam altercatum & clamatum est*; We have had altercation & clamour

Judg. 5. 15.

mour enough, if any good might have been done by clamour and altercation, we have suffered on both parts more then enough: Oh that we could now at last entertain that gracious and obsecratory charge of the blessed Apostle of the *Gentiles*, *Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgement.* But if it cannot be hoped for in this distraction of opinion that wee should meet in the same minde and judgement; yet let us endevour *to keepe the unity of the Spirit in the bond of*

Satis jam altercatū & clamatū est, si quis modo altercando et clamando potuit profici. Luth. resp. ad confess. Basil. ab Helvit. declaratū. Jo. Pet. lernū de bello Eucharistico dicitur.

1 Cor. 1. 10.

Ephes. 4. 3.

of peace: Let not the differences of opinion beget alienation of affections; let not the heat of boistrous affections break forth into publick and mortall concertations; for (as *Nazianzen* wisely presseth to the Synode of *Constantinople*) what can be more absurd, then that we declining the Darts of our enemies, should fall into mutuall incursions, one upon another; and thereby waste our own forces and make sport to our Adversaries? Is it not to us that the Apostle speaks, under the name of his *Galatians*, *If ye bite and devour one another, take heed lest ye be consumed one of another?* What Christians were ever more palpably guilty of this cru-

Quid enim absurdius, &c. Greg. Naz. ad Synod. Constantinop. apud Theod. l. 5 c. 8.

Gal. 5. 15.

cruelty? how are we come from ſnarling to biting, from biting to worrying each other? What meanes this deadly rage amongſt thoſe that profeſſe the dear name of one Saviour, and that call one Church, Mother? Let us looke upon brute beaſts and bluſh; (*Parcit cognatis maculis*) who ever ſaw a Lion or a Tyger fall upon one of his owne kinde: even ſavage Bears agree well together; yea, (which is the obſervation of our *Bromyard*) where a whole Legion of evill ſpirits lodged in one man, yet they fell not out: And why will we who are brethren doe the work of enemies? I know every one of us will plead a defence

Parcit cognatis maculis ſimilis fera: quando Leoni, Fortior eripuit vitam Leo? Juven Sat. 16.

Brom. v. diſcordia.

defence of truth? but is it such a truth as is worth bleeding for? I have learned from good authority that of old by the Common law of *England*, it was felony of death to kill a man, *se defendendo*, (how ever the rigour of that law is since mitigated) and even still, it is required that our heels (if possible) should prevent the use of our hands. The rule of our Casuists upon assaults, is still, *Cum moderamine inculpatæ tutelæ**, were this duly observed both for our tongues and pennes, how quiet, how happy were the (now distracted) Church of God? Certainly, God abides none but charitable dissentions, those that are

Dalio p 244.

* With the management of a harmlesse defence.

well grounded, and well governed; grounded upon juſt cauſes, and governed with Chriſtian charity, and wiſe moderation, thoſe whoſe beginning is equity, and whoſe end is peace: If we muſt differ, let theſe be the condition; Let every of Gods Miniſters be ambitious of that praiſe (which *Gregory Nazianzen* gives to *Athanaſius*) to be an Adamant to them that ſtrike him, and a Loadſtone to thoſe that diſſent from him; the one, not to be moved with wrongs; the other, to draw thoſe hearts which diſagree: So the fruit of righteouſneſſe ſhall bee ſowne in peace of them that make peace.

Greg. Naz. Orat. 21.

James 3.18.

So

James 3. 18.

So the God of peace shall have glory, the Church of God rest, and our soules unspeakable consolation and joy, in the day of the appearing of our Lord Jesus; to whom with the Father, and the Holy Ghost, one infinite & incomprehensible God be all praise, honour, and glory, now and for ever. *Amen.*

* * *

FINIS.